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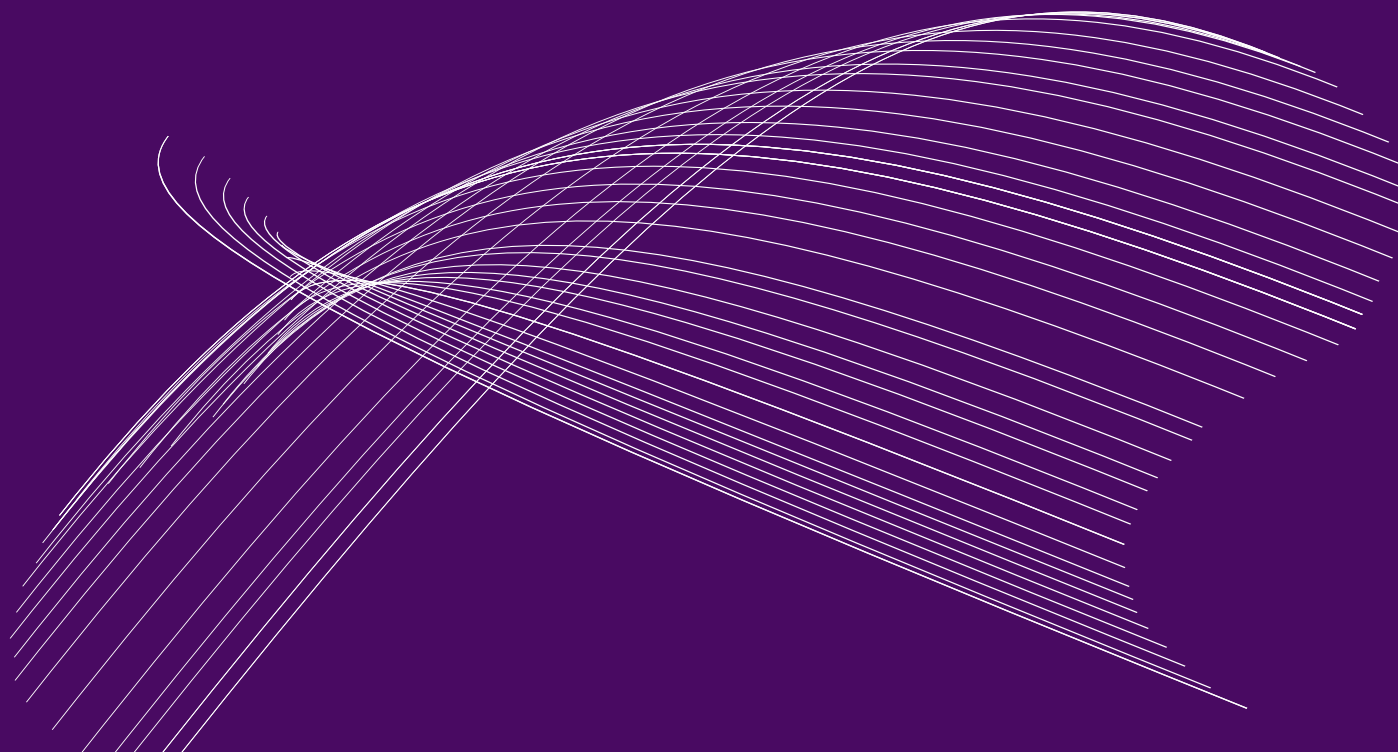
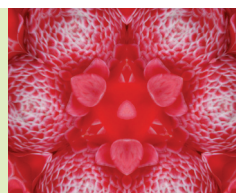
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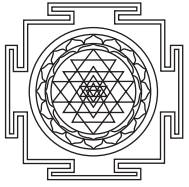
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California Institute  
of Integral Studies

# Academic Catalog 2012-2013





**California Institute  
of Integral Studies**

# **Academic Catalog 2012–2013**

# President's Welcome

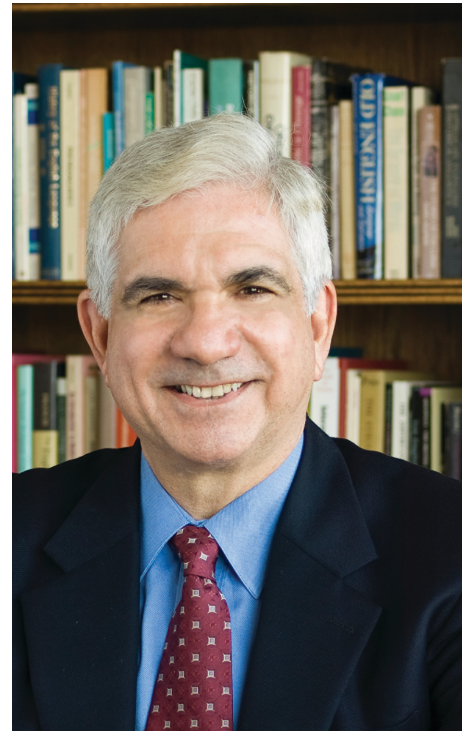
## Joseph L. Subbiondo

California Institute of Integral Studies (CIIS) provides an integral education for a changing world; embodies a creative synthesis of global traditions; and explores the interplay of mind, body, and spirit. We are dedicated to creating and integrating knowledge beyond the confines of traditional academic disciplines, and to developing a reflective and innovative learning community.

The integral approach is a response to the growing need to connect the fragmentary aspects of contemporary thought and culture into a meaningful whole. The integral outlook, envisioned by the founders of CIIS, has grown to encompass the study of traditions and disciplines from around the globe. Our education addresses all aspects of learning: the intellectual, the experiential, and the applied.

As a leader in integral education, CIIS is well positioned to meet the needs of a growing student body. In preparing students to work in the areas of psychology, religion, philosophy, social sciences, and the humanities, the Institute's PhD, PsyD, MA, and BA Completion programs cultivate qualities needed for transformative change.

As you review the CIIS catalog, you will discover a university that advances its mission by offering courses on the frontier of knowledge, taught by faculty members who are scholars and student-centered teachers. For a spirited and meaningful education that will prepare you to engage in a positive transformation of our communities and our world, I welcome you to explore CIIS.



The information included in this catalog is as accurate as possible at the time of publication; however, the Institute reserves the right to make changes during the life of this catalog. This document replaces all previous versions except in instances where requirements or policies for a student are determined by the "catalog rights" of a previous version in effect at the time of matriculation.



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# About CIIS

## Mission

California Institute of Integral Studies is an accredited institution of higher education that strives to embody spirit, intellect, and wisdom in service to individuals, communities, and the Earth. The Institute expands the boundaries of traditional degree programs with interdisciplinary, cross-cultural, and applied studies in psychology, philosophy, religion, cultural anthropology, transformative learning and leadership, integrative health, and the arts. Offering a personal learning environment and supportive community, CIIS provides an extraordinary education for people committed to transforming themselves and the world.

## The Seven Ideals of CIIS

The following seven ideals guide CIIS in the manifestation of its mission.

### **Practice an integral approach to learning and research**

The Institute facilitates the integration of body-mind-spirit. It values the emotional, spiritual, intellectual, creative, somatic, and social dimensions of human potentiality. Students are encouraged to take an interdisciplinary approach to learning by complementing their specialized program of study with courses in other departments.

### **Affirm spirituality**

The Institute is committed to the study and practice of multiple spiritual traditions, and to their expression and embodiment throughout all areas and activities of the Institute community.

### **Commit to cultural diversity**

Promoting a dialogue of difference, the curriculum reflects a commitment to the diversity of the world's cultures and spiritual traditions while seeking their holistic integration.

### **Foster multiple ways of learning and teaching**

The Institute honors many learning modalities and ways of knowing: intuition, body knowledge, creative expression, intellect, and spiritual insight.

### **Advocate feminism and sustainability**

The Institute embraces intellectual, cultural, and spiritual traditions that further the effectiveness of emancipatory movements such as feminism, social and political liberation, cultural self-expression, and ecological activism.

### **Support community**

Community at the Institute is understood to be founded upon a core of values that affirm shared understandings and differences, scholarly efforts, and humane concerns. Such community is a vital part of the Institute's effort to provide an effective, visionary, and nurturing environment for study and training.

### **Strive for an integral and innovative governance**

The Institute recognizes the importance of a mode of governance that would eliminate, or at least reduce, the polarities and fragmentation that typically plague institutions. Like other ideals, integral governance is difficult both to formulate and to practice. This ideal stands among the seven as a constant challenge and encouragement to try new forms, procedures, criteria, and language as aids to a more shared and collaborative decision-making process.

## Accreditation

Since 1981, the Institute has been accredited by the Commission for Senior Colleges and Universities of the Western Association of Schools and Colleges (WASC), 985 Atlantic Avenue, Suite 100, Alameda, CA 94501; 510.748.9001.

## History

CIIS and the organizations from which it emerged have been at the center of the San Francisco Bay Area discussion on spirituality and East-West cross-cultural issues since 1951. At that time, businessman Louis Gainsborough and Stanford professor Frederic Spiegelberg created the American Academy of Asian Studies, bringing together Eastern and Western scholars to study the fundamentals of Eastern culture, philosophy, yoga, psychology, and literature. On the recommendation of Sri Aurobindo, the renowned Indian philosopher and yogi, Dr. Haridas Chaudhuri was invited to join the faculty.

The Academy was alive with the excitement of new ideas and a dazzling mix of scholars and artists. According to Alan Watts, a foremost interpreter of Eastern philosophies for the West who served as Dean, the Academy "was one of the principal roots of what later came to be known, in the early sixties, as the San Francisco Renaissance ... . The weekly colloquium of the Academy's faculty ... became an event increasingly attractive to San Francisco artists and intellectuals."

From these beginnings, in 1968 Haridas Chaudhuri founded California Institute of Asian Studies (CIAS), which functioned as the educational arm of the Cultural Integration Fellowship he established with his wife, Bina. He wrote of his vision for education in his book *The Evolution of Integral Consciousness*:

Humankind can no longer be divided into exclusive segments so that the fortune of one will not affect the fortune of the other. We live in a world of shrinking dimensions with people of different cultural, religious, and racial backgrounds coming together. As it is commonly phrased, either we swim together or we sink together... . Therefore, all those who think about our present-day situation are convinced that global peace is not a pious wish; rather it is a vital necessity for the survival of the human race ... .

It is with regard to this matter that many people feel education plays a vital role—not only in our ways of thinking, in our outlook on life, and in our sense of values, but also in our actual behavior. This is the meaning of integral education—education that is based upon the concept of the total [human] and education that is based upon the total human situation, the global situation.

In 1974, CIAS was incorporated separately as a private, nonsectarian, nonprofit graduate school. In 1980, the name was changed to California Institute of Integral Studies (CIIS) to reflect the expanding scope of integral studies at the school. Its original emphasis on Asian religions and cultures has evolved to include comparative and cross-cultural studies in philosophy, religion, psychology, counseling, cultural anthropology, organizational studies, health studies, and the arts.

As CIIS continues to grow, it remains committed to integral education supported by small classes, a personal learning environment, and a strong sense of community that make it an extraordinary place for people committed to transforming themselves and the world.

## Students

During fall 2011, 1,431 students attended CIIS. Of those, 95 percent were in graduate programs, 5 percent were in the undergraduate program, 72 percent were women, and 29 percent were students of color.

# Academic Calendar

Semester	Class Schedule Published	Registration Opens	Program Priority Registration Deadline	Late Registration Deadline	Classes Begin	Add/Drop Deadline	Classes End	Make-Up Days	Grades Due
Fall 2012	Apr 3	Apr 24, 25, 26, 27	May 8	Aug 7	Aug 30	Sep 11	Dec 17	Dec 18, 19	Jan 14
Spring 2013	Nov 15	Dec 4, 5, 6, 7	Dec 18	Jan 7	Jan 22	Jan 30	May 7	May 8, 9	May 23
Summer 2013	Apr 2	Apr 16, 17, 18, 19	May 7	May 14	May 28	Jun 4	Aug 6	Aug 7, 8	Aug 22

## Holidays

Labor Day	September 3
Thanksgiving	November 22–23
Winter Holidays	December 24–January 2
Martin Luther King, Jr. Day	January 21
Presidents' Day	February 18
Spring Break (buildings open)	March 18–22
Memorial Day	May 27
Commencement	May 19
Independence Day	July 4

# Schools, Programs, and Degrees

## School of Undergraduate Studies

Bachelor of Arts (BA) in Interdisciplinary Studies

## School of Professional Psychology and Health

### Clinical Psychology

Doctor of Psychology (PsyD) in Clinical Psychology

### Counseling Psychology

Master of Arts (MA) in Counseling Psychology with a concentration in Community Mental Health

Master of Arts (MA) in Counseling Psychology with a concentration in Drama Therapy

Master of Arts (MA) in Counseling Psychology with a concentration in Expressive Arts Therapy

Master of Arts (MA) in Counseling Psychology with a concentration in Integral Counseling Psychology

Master of Arts (MA) in Counseling Psychology with a concentration in Somatic Psychology

### Human Sexuality (expected start date fall 2013)

Doctor of Philosophy (PhD) in Human Sexuality

### Integrative Health Studies

Master of Arts (MA) in Integrative Health Studies

## School of Consciousness and Transformation

### East-West Psychology

Master of Arts (MA) in East-West Psychology

Doctor of Philosophy (PhD) in East-West Psychology

Certificate in East-West Spiritual Counseling (doctoral level)

### Philosophy and Religion

*Asian and Comparative Studies Program*

Master of Arts (MA) in Philosophy and Religion with a concentration in Asian and Comparative Studies

Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Asian and Comparative Studies

*Ecology, Spirituality, and Religion (begins fall 2013)*

Master of Arts (MA) in Philosophy and Religion with a concentration in Ecology, Spirituality, and Religion

Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Ecology, Spirituality, and Religion

*Philosophy, Cosmology, and Consciousness Program*

Master of Arts (MA) in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness

Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness

*Women's Spirituality Program*

Master of Arts (MA) in Philosophy and Religion with a concentration in Women's Spirituality

Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Women's Spirituality

### Anthropology and Social Change

Master of Arts (MA) in Anthropology and Social Change

Doctor of Philosophy (PhD) in Anthropology and Social Change

### Transformative Inquiry

Master of Arts (MA) in Transformative Leadership

Doctor of Philosophy (PhD) in Transformative Studies

### Writing, Consciousness, and Creative Inquiry

Master of Fine Arts (MFA) in Creative Inquiry, Interdisciplinary Studies

Master of Fine Arts (MFA) in Writing and Consciousness



School of  
Undergraduate Studies





# School of Undergraduate Studies

## BACHELOR OF ARTS (BA) IN INTERDISCIPLINARY STUDIES

### Director

Michelle Eng, MA

### Core Faculty

Alec MacLeod, MFA

Sandra M. Pacheco, PhD

Sonya Shah, MFA

### Adjunct Faculty

Crystallee Crain, PhD (cand.)

Axil Cricchio, MA

Lael Fon, MA

Isabel Garcia-Gonzales, MFA

Kirstin Henninger, MA

Monique LeSarre, PhD (cand.)

Kathy Littles, PhD

Kai Lundgren-Williams, PhD

Targol Mesbah, PhD

Amanda Morrison, MA

Brynn Noelle-Saito, MA, MFA

Charlotte Saenz, MA, MFA

Rylan Testa, PhD

Nicholas Walker, MA

Colleen Wimmer, MA, MFT

Zara Zimbardo, MA

### About the Program

The School of Undergraduate Studies offers a degree in interdisciplinary studies through the Bachelor of Arts Completion Program (BAC). In the BAC program we believe that what we teach and how we teach work in synergy to create a unique and sophisticated undergraduate learning environment.

### What We Teach

The BAC program offers students a core curriculum that focuses on three themes over three semesters: Self and Society, Integral Learning, and Modern Perspectives (semester one); Culture and Community, Knowledge and Inquiry, and Research and Writing (semester two); and Global Studies, Social Change, and Senior Project (semester three). The themes of each semester are taught from an interrelated perspective; each semester builds on the next, adding to the critical frameworks through which students examine themselves and their relationship to the world. The core curriculum evolves each semester according to our students, faculty, contemporary culture, and emerging scholarship.

### How We Teach

Our approach to teaching is based on critical pedagogy, which attempts to move away from teacher-centered curricula. We draw upon subject matter from students' own lives, languages, and cultures, and the communities we inhabit, to enrich the curriculum. The following are key aspects of our pedagogy that enhance students' capacity to learn both individually and collectively:

- Relationship building is the foundation for creating a safe and collaborative learning environment in which students develop an openness and willingness to fully engage in the learning process. We believe that for learning to occur, students must feel that they can share their thoughts openly, ask questions, and engage in dialogue about their ways of thinking.
- Praxis refers to the cycle of action and reflection. The program asks students to engage in a set of activities and exercises over the course of the weekend, and to reflect on the learning that occurred. We believe that reflection enhances students' critical understanding of the semesters' themes, and their ability to assess their own values, goals, and progress.
- Situated knowledge challenges the claims of detached observation in favor of a more located and relational understanding. We ask students to situate themselves, or consider who they are in relation to texts, materials, and subject matter they encounter in their studies.
- Co-creation of knowledge is an essential aspect of our pedagogy. We believe that knowledge is not stagnant, not something one must pick up and memorize; knowledge is created through interaction and dialogue, and by engaging multiple perspectives.
- Integral learning reflects our approach to teaching from many modalities of learning: creative, cognitive, visual, interactive, and somatic.

## Major Learning Outcomes

### Intellectual and Practical Skills

Intellectual and Practical Skills encompass more than cognitive capacities. While an emphasis is placed on critical thinking, we define critical thinking to include the ability to critically self-reflect upon and analyze assumptions of theoretical frameworks across disciplines. The examination of multiple frameworks requires students to demonstrate strong information literacy skills. Students are asked to do this in the context of a collaborative learning community that they co-create. This ongoing practice of critical engagement and analysis results in a summative senior project that may be theoretical, applied, performative, and/or critical reflective.

1. *Articulate* a position and *analyze* assumptions across a variety of issues.
2. *Demonstrate* a conscious awareness of learning process and co-create the learning environment.
3. *Analyze* multiple frameworks of self across disciplines, such as psychological, spiritual, and sociological.
4. *Examine* one's own epistemology—i.e., how do you know what you know?
5. *Critically reflect* upon and synthesize what they have learned in the program.
6. *Demonstrate* information literacy skills, including the ability to *access, evaluate, interpret, situate, and integrate* information from a variety of sources.
7. *Create and present* a culminating body of work: research paper, performance, community-based activity, and/or creative work.
8. *Co-create* a collaborative learning environment and *experiment* with dynamics of group collaboration skills.

### Interdisciplinary Knowledge

Interdisciplinary Knowledge is central to our academic program. Students' academic study focuses on the themes of self, culture and community, and global studies in the context of critical and integral pedagogies. While addressing the above themes from various disciplines, students are asked to examine social, cultural, political, global, historical, and philosophical underpinnings. Students are also expected to demonstrate competency in corresponding research paradigms and their related representation of quantitative or symbolic information.

1. *Articulate and differentiate* between philosophical and political underpinnings of learning systems (integral, critical, transformative).
2. *Integrate* theories of social construction of self with the role of personal history and social location.
3. *Analyze* the social, cultural, political, global, and historical context in which knowledge is produced.
4. *Demonstrate* information literacy skills, including the ability to *navigate, access, evaluate, interpret, and situate* information from a variety of sources and to *locate* that information in relation to bodies of knowledge.
5. *Understand* research paradigms and the methods they use, and distinguish the kinds of knowledge they produce.
6. *Interpret* concepts of epistemology and ontology in academic and personal contexts.
7. *Examine* how knowledge is produced in the Global South.
8. *Represent and communicate* quantitative or symbolic information as appropriate in the arts, humanities, or social sciences.

### Situated Knowledge

Situated Knowledge is a critical approach to understanding “what we know” and “how we know it.” Drawing from our three main themes, students analyze how knowledge of self, culture, community, and global perspectives co-vary and are co-created across contexts, time, and space. As part of this process, students actively participate in co-creating their learning environment while also taking responsibility for directing their interests and passions.

1. *Demonstrate* a conscious awareness of learning process and co-create the learning environment.
2. *Integrate* theories of social construction of self with the role of personal history and social location.
3. *Situate* oneself in relationship to the specific modern context examined.
4. *Examine and critically reflect* on the historical construction and significance of culture, cultural values, and cultural difference.
5. *Situate* oneself within various communities and cultures.
6. *Examine and question* one's relative privilege and marginalization within one's own community and in relationship to the global.
7. *Critically analyze* the relationship between the Global South and Global North and one's own location within.
8. *Situate* social change within personal, cultural, historical, and global contexts and through the communities we inhabit.
9. *Take responsibility* for identifying one's interests and passions, and *critically position* oneself in the context of a particular community, practice, or scholarship.

### Social Justice and Social Change

Social Justice and Social Change are themes that are infused throughout our curriculum. Students are asked to analyze social justice and social change in the context of local communities, the larger society, and global perspectives. These analyses include an understanding of historical constructions of cultural values and differences. Students are also asked to examine their respective relationships to these systems.

1. *Understand* the social movements, from individual participation to community-based action, and *analyze* their relationships to social change.
2. *Examine* the historical construction and significance of culture, cultural values, and cultural difference.
3. *Examine and question* one's relative privilege and marginalization with one's own community and in relationship to the global.
4. *Examine* how different people and communities attempt to change social structures, institutional systems, and value systems in our local communities and around the world.
5. *Problematicize* real-world challenges such as globalization, violence, or the ecological crisis, and *explore* social movements that attempt to address these challenges.
6. *Analyze* large systems—political, economic, environmental—and *co-create* alternatives.



## Minor in Critical Psychology

Students entering into the BAC program have the option to select a focus in Critical Psychology. Students planning to declare an academic focus must (1) meet the prerequisites (listed below under Admission); (2) consult with an academic advisor; (3) declare their focus on the admissions application; and (4) get permission from the director.

Critical psychology examines critical perspectives within psychology. It highlights ways in which mainstream psychology has reinforced unjust practices, impacting people in general, and historically marginalized groups in particular. Traditional psychology has historically stopped with its analysis at the level of the person. Any discussion of society is generally related to the individual's functioning in society or how they are affected by society. Critical psychology draws heavily from a multifaceted analysis that takes into consideration: society, systems of power, environment, and at CIIS, spiritual activism. Students will acquire the knowledge as well as the theoretical and practical skills that prepare them for graduate school, community engagement, and/or activist work. Some critical psychology themes students will explore include the following: history of psychology, liberatory practices for well-being, transformative social action, impact of modernity on psyche, decolonizing research methodologies, integral approaches, and the politics of a science of people.

In the first semester, students will enroll in the 12-unit core course curriculum, as well as the required course for the Critical Psychology concentration: BIS 1409: Introduction to Critical Psychology (3 units).

In the second semester, students will enroll in the 8-unit core course curriculum as well as the following required courses: BIS 1028: Research Methods and Data Analysis (3 units) and BIS 1510: Advanced Research Writing (2 units). As part of the Research Methods and Data Analysis courses, students will explore traditional methodologies, feminist methodologies, and decolonizing methodologies with the goal of understanding the political ramifications of "science" and learning to responsibly participate in research. Students will also have the opportunity to take 2–3 units of critical psychology elective courses leading toward the required 15 units for the minor.

In the third semester, students will enroll in the 8-unit core course curriculum as well as a 3-unit required course, BIS: 1234: Integrative Research Project. The Integrative Research Project will provide students with an opportunity to develop an applied research project that is aimed at promoting social justice and well-being. As part of the integrative project, students will be using a combination of skills to engage in participatory action research and/or community social change. Aside from this course, students will enroll in additional 2–3 units of critical psychology elective courses to complement their integrative project and meet the 15 units required for the minor.

## Learning Outcomes for Minor in Critical Psychology

Students will do the following:

- Critically analyze psychological knowledge and practice that influences how they think about theory, context, and the practice of psychology.
- Critically analyze how mainstream psychology works as a powerful way to depoliticize the experience of knowing one's self as a powerful form of subjectivity.
- Deconstruct the ideological and political ramifications of psychological research and practices.
- Develop skills and design research using mainstream, feminist, and decolonizing methodologies.
- Design ways to engage in psychologies of liberation, ones that transforms oppressive conditions and existences.
- Co-create integral approaches to understanding, relating to, and practicing psychology.
- Produce a culminating project that reflects the intersection of psychology and social justice or synthesizes what they have learned in the program and concentration.

## Admission to the Program

Applicants must meet the general admissions requirements of the Institute, as well as specific requirements for the program. These include the following:

1. Transferable units of a minimum of 60 semester units up to 84 semester units
2. A completed application form
3. A five-to-seven-page typed admission essay
4. Official transcripts from all previously attended colleges and universities
5. Two letters of recommendation
6. A pre-admissions interview with either the director or a faculty member

## Declaration of Minor in Critical Psychology

The Minor in Critical Psychology must be declared upon admission to the BAC. It is not possible to add the minor afterward.

## Prerequisites for Minor in Critical Psychology

The following **lower-division prerequisites\*** are necessary before declaring a minor in Critical Psychology:

- General or introductory psychology (3 units)
- Second psychology course (3 units)
- Third psychology course or sociology course or anthropology course (3 units)

\*These prerequisites should have been taken within the last seven years, and students need to have earned a B or better.

# Curriculum

## BA in Interdisciplinary Studies—120 units

- I. General Education Courses—36 units  
36 units equivalent in the following areas:  
3 units of Art (hands-on creative art)  
6 units of Expository Writing  
9 units of Humanities  
3 units of Mathematics  
6 units of Natural Sciences  
9 units of Social Sciences
- II. Interdisciplinary Core Courses—36 units  
The following must be completed at CIIS:  
BIS 1211      Modern Perspectives  
BIS 1212      Integral Learning  
BIS 1213      Self and Society  
BIS 1221      Culture and Community  
BIS 1222      Knowledge and Inquiry  
BIS 1223      Research and Writing  
BIS 1231      Global Studies  
BIS 1232      Social Change  
BIS 1233      Senior Project
- III. Electives—48 units in any combination of the following:
  - 1. CIIS courses
  - 2. Transfer units
  - 3. Prior Learning Portfolio (up to 18 units maximum)

## BA in Interdisciplinary Studies (Minor in Critical Psychology)—120 units

- I. General Education Courses—36 units  
36 units equivalent in the following areas:  
3 units Art (hands-on creative art)  
6 units of Expository Writing  
9 units of Humanities  
3 units of Mathematics  
6 units of Natural Sciences  
9 units of Social Sciences
- II. Interdisciplinary Core Courses—28 units  
The following must be completed at CIIS:  
BIS 1211      Modern Perspectives  
BIS 1212      Integral Learning  
BIS 1213      Self and Society  
BIS 1221      Culture and Community  
BIS 1222      Knowledge and Inquiry  
BIS 1231      Global Studies  
BIS 1232      Social Change
- III. Required Courses for Minor—11 units  
BIS 1028      Research Methods and Data Analysis  
BIS 1234      Critical Psychology Senior Project  
BIS 1409      Introduction to Critical Psychology  
BIS 1510      Advanced Research Writing
- IV. Elective Courses for Minor—4 units  
Select 4 units from the following courses:  
BIS 1400      Lifespan Development  
BIS 1407      Survey of Alternative Approaches to Psychotherapy  
BIS 1408      Health Psychology  
BIS 1450      Cross-Cultural Psychology  
BIS 1455      Ecopsychology  
BIS 1580      Dialogue and Community Development

V. General Electives—41 units in any combination of the following:

1. CIIS courses
2. Transfer units
3. Prior Learning Portfolio (up to 18 units maximum)

## Course Descriptions

### **BIS 1000: Prior Learning Seminar (1 unit)**

This seminar assists students in finding and developing skills for the production of a Prior Learning portfolio. Students will have the chance to discover themselves as writers, as well as learn ways to generate ideas, get started in the writing process, organize their work, match content with expectations, find documentation, and integrate theory into their writing. Students will also receive information on the formatting of the portfolio, and on the review and evaluation process.

### **BIS 1028: Research Methods and Data Analysis (3 units) (satisfies math requirement)**

This course provides students with basic research methodology and data analysis techniques. Approaches include both traditional and decolonized methodologies. Students will have an opportunity not just to develop qualitative and quantitative research skills, but also to engage in a critical examination of the production of “scientific” knowledge to understand how one way of knowing is privileged over another and how that privileged system of knowing is used to maintain the status quo. This course is at an introductory level and does not have any math prerequisites.

### **BIS 1100: Prior Learning Portfolio (variable)**

Students are mentored in the preparation and completion of the portfolio by preparing a résumé and autobiography, drafting and revising the narrative, and compiling documentation. The completed portfolio(s) will then be submitted to the advisor and evaluator(s) for assessment.

### **BIS 1211: Modern Perspectives (4 units)**

This course provides students with the opportunity to understand multiple perspectives on life in the modern world. Drawing from a wide variety of resources (such as literature, art, spiritual texts, and cultural, psychological, or social theory), students examine critically and reflectively the ways in which we live in contemporary society. Students write critical papers and engage in experiential learning projects.

### **BIS 1212: Integral Learning (4 units)**

This course provides students with the chance to read texts on the learning process and to explore for themselves (and their cohorts) what an “integral” education can be. Students also participate in group discussions, activities, and exercises that allow them to reflect on life-changing learning experiences and provide them chances to learn and “unlearn” in new ways. Students write and share critical reflections.

### **BIS 1213: Self and Society (4 units)**

This course provides students with the opportunity to examine the nature of selfhood and themselves as individuals and as persons in society. Students will participate in various activities (such as writing and creative projects and doing experiential exercises) to understand themselves with more awareness and their relationships to others more deeply. Questions explored include: What are the aspects of self? What is my relationship to my self? What is my relationship to others?

### **BIS 1221: Culture and Community (4 units)**

In this course, students examine the historical construction and significance of culture, cultural values, and cultural difference. Culture is engaged theoretically through the study of ethnography and through methods such as exercises in participation-observation. Students explore what it means to engage, define, and describe a culture, and look at the value and limits of that descriptive model.

### **BIS 1222: Knowledge and Inquiry (4 units)**

This course provides students the opportunity to explore multiple perspectives on acquiring knowledge and conducting inquiry. Students consider conceptual frameworks (such as theories of knowledge) and use these frameworks as tools in interdisciplinary learning. Students look at how multiple perspectives can help us to understand and gain insights when working with diverse experiences, information, and phenomena through reading and participatory exercises.

### **BIS 1223: Research and Writing (4 units)**

The readings and in-class exercises deal with a range of research issues from basic library research skills to issues of bias, data collection, and the legitimacy of sources and methods. Students consider a range of approaches to inquiry and analysis. The group develops an operational definition of research as well as the skills for assessing the products of research.

### **BIS 1231: Global Studies (4 units)**

A twenty-first-century education is incomplete without understanding how we are situated within a global context. In global studies, students will problematize real-world challenges such as globalization, violence, or the ecological crisis. Students will analyze how large political, economic, and environmental systems operate on a global scale and will co-create alternatives in the classroom. Students will consider how knowledge is produced in the Global South, and will critically analyze the relationship between the Global South and Global North and their own location within.

### **BIS 1232: Social Change (4 units)**

In this course, students examine how different people and communities attempt to change social structures, institutional systems, and value systems in our local communities and around the globe. Students study a variety of social movements in the context of the global and the local, and explore social change from theoretical, applied, community-based, and personal perspectives.

**BIS 1233: Senior Project (4 units)**

In this course, students produce a body of work around a scholarly, creative, or community-based inquiry. Students will synthesize their learning from the three semesters in the program or extend an inquiry they began in prior semesters. Students may choose to do one of the following: (1) undertake a creative, ecological, political, spiritual, or community-based project and write an accompanying theoretical and/or reflective essay; (2) produce an extended research paper pursuing their scholarly interests; or (3) produce a portfolio in which they extend written, creative, or collaborative assignments and/or theories presented from prior semesters into a larger body of work.

**BIS 1234: Critical Psychology Senior Project (3 units)**

This course provides students with an opportunity to develop an applied research project that is aimed at promoting social justice and well-being. As part of the integrative project, students will be using a combination of skills to engage in participatory action research and/or community social change.

**BIS 1301: Symmetry in Nature (3 units) (satisfies math requirement)**

This course discovers patterns in nature and the way these patterns have influenced the development of patterns in art and design in a range of cultures, through analysis of symmetry patterns using mathematical, visual, musical, and kinesthetic tools.

**BIS 1305: Mathematical Archetypes of Art, Science, and Nature (3 units) (satisfies math requirement)**

Numbers are more than just quantities to count and calculate with. They also express qualities that we all understand, such as wholeness, polarity, structure, and balance. We can see them expressed in mythology, architecture, religious symbolism, art, folklore, and nature. This class will take students through the numbers 1 through 10, looking at how these numbers have helped shape our world and the cosmos.

**BIS 1307: Mathematics as Liberal Arts (3 units) (satisfies math requirement)**

The course will involve an examination of basic mathematical ideas and patterns. This will include an overview of how mathematics has been an expression of the needs and perspectives of different societies. Through reflection on its discovery and the development of ideas, students can develop an understanding of math as a medium for human creativity.

**BIS 1335: Ecological Footprint: Exploring Our Personal Relationship with Natural Resources (3 units) (satisfies science requirement)**

This course will use experiential exercises to help us better understand the scientific and ethical factors related to our individual and collective impact on the planet. Students will gain knowledge about environmental science as it relates to our daily lives in the Bay Area, and use that knowledge to ultimately lighten our ecological footprint.

**BIS 1336: Renewable Energy: A Local Understanding of Global Resources (3 units) (satisfies science requirement)**

Every day we see the sun and feel the wind, and we hear that these resources could someday supply energy for our homes and businesses. Through experiential exercises and field trips, this course focuses on the basic principles of renewable energy technologies and our relationship with the emerging markets of solar, wind, geothermal, and wave energy. We will also examine the social and political factors connected to these technologies, and look at the prospects of creating local energy supplies.

**BIS 1337: Watershed Ecology (3 units) (satisfies science requirement)**

This course will explore the study of watershed ecology during field-based experiential learning. We will learn firsthand about the natural components that make a "watershed," which is defined as "the area of land that drains water, sediment, and dissolved materials to a common receiving body or outlet." Since 40 percent of the state of California drains into San Francisco Bay, we will take this unique opportunity to explore different elements of the bay's watershed, and our field studies will include hiking through different micro-watersheds in the North Bay, camping on coastal bluffs near Muir Beach, and assisting a local wetlands restoration project.

**BIS 1360: Visual Thinking (3 units) (satisfies art requirement)**

In this class, students will work primarily at seeing the world around them more clearly, as well as trying to understand what information their eyes are bringing to them. They will deepen this understanding through creating visual pieces and by looking at those created by others. Students will explore ways in which they can engage with and explore the nature of visual experience.

**BIS 1366: Exploring Creativity (3 units) (satisfies art requirement)**

This is a participatory course in which students explore the creative moment through writing, performance, and visual art, experimenting with different techniques across disciplines. We will generate material individually and in collaboration. In this course, students will explore their own relationship to the creative process; generate raw material that they can build on in the future; experiment across creative disciplines; and consider how creative work may intersect with other aspects of their personal, political, or academic lives.

**BIS 1400: Lifespan Development (3 units)**

This course provides students with an overview of development through the lifespan, including childhood, adolescence, adulthood, and aging experiences. Physical, social, emotional, and cognitive issues are covered, as well as the expected developmental milestones during each of these phases of development.

**BIS 1407: A Survey of Alternative Approaches to Psychotherapy (3 units)**

This course is an overview of several alternative psychotherapeutic approaches, including somatic psychotherapy, expressive arts therapy, drama therapy, and ecotherapy. Each week, we will explore the different theories and techniques of these various rapidly emerging modalities. This will include both experiential exercises, as well as discussions of readings assigned from theorists and practitioners from each of these approaches.

**BIS 1408: Health Psychology (3 units)**

Did you know that in the United States, most deaths occur because of the choices that people make? Leading causes of mortality stem from substance abuse, overeating, unprotected sex, homicide, and suicide. Many people also neglect to exercise, wear seatbelts, or take medications as recommended. This course will focus on understanding the internal, social, and environmental causes of these unhealthy behaviors, with the hope of improving interventions. Health psychology is a broad and upcoming field important for those interested in public health, medicine, and psychology.

**BIS 1409: Introduction to Critical Psychology (3 units)**

Students will have the opportunity to explore and contrast the values, assumptions, and objectives of mainstream psychology with those of critical psychology. In particular, students will explore the ways in which mainstream psychological approaches hinder well-being and social justice, detrimentally impacting individuals and communities. Through critical psychology, students will learn skills for engaging in emancipatory practices that promote human welfare and social justice. Topics covered include, but are not limited to, history and philosophies of psychology, clinical psychology, social psychology, community psychology, counseling and therapy, and research methodologies.

**BIS 1411: Día de los Muertos/Day of the Dead: Ritual Community Participation (3 units)**

This course will explore the history and present-day practice of Día de los Muertos in Mexico and the U.S. Topics will include traditional indigenous rituals, colonial influences, decolonized practices, healing practices, and the influence of the Mexican diaspora in the U.S. As part of the class, students will participate in coordinating with student groups and the local community to host a Día de los Muertos event at CIIS.

**BIS 1450: Cross-Cultural Psychology (3 units)**

This course examines a selection of the theoretical, empirical, and applied issues in the field of cross-cultural psychology, with the purpose of sensitizing students to a multicultural approach to psychology and its implications in the study of human behavior. Students will explore what is cross-cultural psychology and how it relates to constructs such as culture, ethnicity, race, social class, and identity, among others. The course will proceed with a discussion around aspects of human behavior that are universal and those that are culture specific, as part of developing an understanding of the basic dimensions of cultural variations and cultural influences on psychological processes.

**BIS 1455: Ecopsychology (2 units)**

This course will provide students with the opportunity to explore connections between restoring the Earth and healing the psyche. From an ecopsychological perspective, well-being and sustainability are interdependent. In order to gain insight into this interdependent nature, we will be covering topics that address indigenous traditions, variations in environmental activism, ecofeminism, consumerism, global impact, impact on psyche, and strategies for promoting change in self and our larger communities.

**BIS 1460: Somatic Approaches to Conflict Resolution (1 unit)**

Conflict is an inevitable aspect of human interaction. But conflict need not be catastrophic or destructive. When handled with mindfulness, skill, and compassion, conflict can not only be resolved harmoniously and nondestructively, but also can be an opportunity for grace, increased understanding, and the refinement and strengthening of relationship and community. This hands-on workshop takes a holistic, mind/body approach to conflict resolution, rooted in the field of somatics and the art of aikido. We will engage in experiential exercises and physical practices designed to explore and transform habitual patterns around conflict and to cultivate an increased capacity for maintaining mindfulness and presence in conflict situations.

**BIS 1500: A Writer's Perspective: How Writers Read, Reflect, Create, and Write—and Why (3 units)**

This introduces students to writing practice by allowing them to use critical reflection as a way to help them think and read as writers. They pay special attention to the important elements of writing (such as voice, perspective, structure, and theme, and the awareness that writers have of these elements in their work). Students use what they learn to create finished work of their own. Texts include novels, short fiction, poetry, film, and/or essays.

**BIS 1504: The Art of the Essay (3 units)**

This course gives students the opportunity to write essays in a wide variety of forms and to explore how the essay-creating process requires them to look within their own heads and hearts so that they can insightfully engage in the heads and hearts of their readers. Students will also read personal, lyrical, historical, critical, and experimental essays, and will examine the role of research in essay writing.

**BIS 1507: Writing the Argumentative Essay: Strategies for Graduate School Writing (3 units)**

This course will introduce students to techniques for writing thoughtful, critical essays at the graduate school level. Students will learn the art of engaging in a deep conversation with scholars and thinkers while developing their individual writing voices. What are some strategies for reading for insight and meaning, especially when it comes to highly complex subject matter? How do you craft a thoughtful argument on the page, in relation to the work of other scholars? How do you balance personal opinion with critical analysis in a graduate-level essay? We will read personal, lyrical, critical, and historical essays, and also review the role of research, citation, and fact-checking in essay writing.

**BIS 1510: Advanced Research Writing (2 units)**

This course focuses on designing and presenting advanced research, with emphasis on argumentation and critical response to the readings assigned. Students report and develop their research in various formats, including proposals, reports, and argumentative and investigative essays. Students are encouraged to follow their research interests, to improve writing and research abilities, and to engage in critical inquiry. The course presents a series of small writing/research assignments (such as a proposal, a progress report, synthesis of previous research, field notes, and summaries), leading to a longer researched essay that connects to their senior integrative research project.



**BIS 1550: Writing as Art (3 units)**

Much contemporary teaching about writing focuses on the writing process as a tool for self-discovery and personal growth or on writing as a process of effective communication. We'll examine the relationship between word and image work in writing—and students will complete projects that allow them to develop writing as art objects and written pieces that actively make use of aesthetic elements. Students will develop and create various writing as art objects—such as postcards, visual/written maps, illustrated “books,” and boxes built from text and image.

**BIS 1552: Poetry of Use (3 units)**

This is a poetry class for anyone interested in the poetics of engagement. We will look at poetry across time and cultures to understand how poetry is used to resist, rejoice, and express the self. Student will also have a chance to write, share, and receive feedback on their creative work. This is a class for both poetry lovers and poetry haters. It is an opportunity to understand why and how poetry matters.

**BIS 1580: Dialogue and Community Development (1 unit)**

This course provides an introduction to theory and practice of community dialogues for understanding across differences and building collective wisdom. Special emphasis on dialogue design and facilitation, and on group processes that support relational well-being in social movements. Hands-on experience is gained in class projects.

**BIS 1585: Spirit, Compassion, Community Activism (1–3 units)**

Through selective readings, class discussion, and personal reflection, this course encourages students to put their spiritual values and beliefs into action in the larger community. Students have the opportunity of integrating their academic study with practical experience. Students may deepen and broaden their concepts of compassion, spirit, and activism, and explore their educational and lifework goals and visions through community engagement and service. Students are expected to take 1 unit in conjunction with 60 hours of in-service learning, volunteering with a nonprofit community organization.

**BIS 1588: Art of Communication (1 unit)**

This course will explore the skills necessary to align the voice, breath, and body with intentionality. Through experiential practice, students will learn how to embody their speech more effectively in the classroom and in life. Using performance techniques including understanding of vocal resonance, origins of impulse, and spheres of influence, students will participate in making compelling presentations, speeches, or performances from their own works.

**BIS 1605: Another World Is Possible: Building Autonomy in Chiapas (2–3 units)**

This intensive ten-day study trip to Chiapas, Mexico, explores historical and contemporary Zapatismo in the contexts of globalization and Mayan traditions of resistance. Students visit several autonomous centers of integral learning and healing, community arts centers, women's cooperatives, and local NGOs doing human rights observation, accompaniment, and research. We will trace the development of ideas, symbols, methodologies, and communications that have brought worldwide attention to other ways of seeing, being, and doing, and which can help us out of our numerous global crises and help us to work more effectively toward our intertwined liberation. Cross-listed with CT 6605.

**BIS 1609: Bringing Zapatismo Home (3 units)**

This service-learning elective seminar engages reflection in action to accompany students' hands-on work with a local community. Forefronting the methodology of “asking while walking” witnessed on the Chiapas Study Trip, we will follow each other's chosen integrative projects with local communities. In seminar format, accompanied by readings and presentations, we will exchange stories and mutual support to enact values of diversity, reciprocity, and interconnection.

**BIS 1799: Independent Study (1–3 units)**

Coursework that extends a student's field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Director of Undergraduate Studies.



School of  
Professional Psychology  
and Health





# School of Professional Psychology and Health

The School of Professional Psychology & Health balances traditional training in clinical and counseling psychology with a concern for contemporary social, cultural, and spiritual issues. Programs of study encourage integration of new and alternative approaches to psychological health and well-being with scholarship, research, and practice. Academic studies in the School's degree programs are complemented by elective coursework from the Institute's rich palette of disciplines from the School of Consciousness and Transformation, including philosophy and religion, women's spirituality, East-West psychology, integrative health studies, and anthropology. Many students train in one of the school's six counseling centers, drawing upon the rich opportunities for clinical experience in the diverse San Francisco Bay Area.

**The School of Professional Psychology & Health has the following programs and degrees:**

## **CLINICAL PSYCHOLOGY**

Doctor of Psychology (PsyD) in Clinical Psychology

## **COUNSELING PSYCHOLOGY**

Master of Arts (MA) in Counseling Psychology with a concentration in Community Mental Health  
Offered in weekend-cohort format only.

Master of Arts (MA) in Counseling Psychology with a concentration in Drama Therapy

Master of Arts (MA) in Counseling Psychology with a concentration in Expressive Arts Therapy

Master of Arts (MA) in Counseling Psychology with a concentration in Integral Counseling Psychology  
Offered in both non-cohort and weekend-cohort formats.

Master of Arts (MA) in Counseling Psychology with a concentration in Somatic Psychology

## **HUMAN SEXUALITY**

Doctor of Philosophy (PhD) in Human Sexuality (expected start date fall 2013)

## **INTEGRATIVE HEALTH STUDIES**

Master of Arts (MA) in Integrative Health Studies

## **CLINICAL PSYCHOLOGY**

### **DOCTOR OF PSYCHOLOGY IN CLINICAL PSYCHOLOGY (PSYD)**

#### **Department Chair**

Bryant L. Welch, JD, PhD

#### **Director of Clinical Training**

Mera Atlis, PhD

#### **Assistant Director of Clinical Training**

Janis Phelps, PhD

#### **Core Faculty**

Bryant L. Welch, JD, PhD

Mera Atlis, PhD

Frank Echenhofer, PhD

Andrew Harlem, PhD

Katie McGovern, PhD

Esther Nzewi, PhD

Janis Phelps, PhD

Kaisa Puhakka, PhD

Benjamin Tong, PhD

Douglas A. Vakoch, PhD

Leland van den Daele, PhD, ABPP

Tanya Wilkinson, PhD

#### **Adjunct Faculty**

Carolina Bacchi, PsyD

Ann Bernhardt, PhD

Andrew Bertagnolli, PhD

Kathleen Brown, PhD

Lani Chow, PhD

Christopher Dryer, PhD

Callum Eastwood, PsyD

Charles Filanosky, PhD

Todd Finnemore, PsyD

Alan Kubler, PhD

John Lundin, PsyD

Tamas Makany, PhD

Gordon McCarter, PhD

Simon Tan, PhD

Michael Thompson, PhD

#### **About the Degree**

The PsyD program offers broad and general training in clinical psychology that prepares students for the professional practice of psychology. The core curriculum allows students to develop new knowledge, skills, and attitudes in eight competency areas:

- Scientific foundations of psychology
- Research and evaluation
- Diversity and identity
- Intervention
- Relationship
- Supervision and consultation
- Assessment and diagnosis
- Ethics and professional practice

The program's training philosophy is based on the practitioner-scholar model that prepares students for professional practice in varying public and private contexts and as active consumers of psychological science using skills of disciplined inquiry. Developing trainee psychologists are mentored through experiential didactics in the Proseminar series, the PsyD Workshop, students' individual psychotherapy requirement, and ongoing advising, evaluation, and individual feedback from faculty and clinical supervisors.

Students entering the doctoral program with a bachelor's degree will embark on a program leading to the PsyD degree. As the curriculum is configured for fall 2010, students will complete a five-year course of study. PsyD training involves rigorous coursework joined with supervised clinical practicum experience during three years of placement at one of many community mental health clinics, hospitals, schools, or other

agencies in the San Francisco Bay Area, including the program's own Psychological Services Center. Training culminates in the fifth year in a one-year full-time predoctoral internship. Students are eligible to apply for internships in California and throughout the United States. PsyD graduates will have completed all predoctoral requirements for licensure in California and many other states. However, applicants are urged to investigate state-specific licensure requirements in their intended home state, as state requirements change from time to time and differ between states.

## **Clinical Training**

Clinical training at the Institute's PsyD program is fully integrated with the academic work. After completing qualifying first-year courses and receiving a satisfactory faculty evaluation, each student gains three years of practicum experience in community agencies.

The typical supervised practicum experience requires 20 hours a week at the training site. A minimum of one hour per week of individual supervision by a licensed psychologist, group supervision, and didactic trainings are offered at these off-campus sites. At the same time, students complete companion Proseminar courses at CIIS with a core faculty member; "Prosems" support integration of theory, research, and clinical materials from classroom learning with the real-world experience of psychotherapy in clinical settings. Prosem is the heart of clinical training in the PsyD program, where students receive intensive, individually focused training and mentorship in small yearlong groups. The PsyD program is a member of the Bay Area Practicum Consortium (BAPIC).

When all required coursework has been completed, students may begin the clinical internship at an approved training site (approved by CAPIC, APPLIC, and APA). The internship may be one year of full-time or two years of half-time work and must be completed within two and a half years from the beginning date. Trainees are placed in supervised professional work in different service settings located in the San Francisco Bay Area and elsewhere in the United States. In these settings, students deepen their skills in offering a variety of psychological services, including treatment planning and psychotherapy, psychological assessment, case consultation, and supervision, often working in multidisciplinary teams, across the spectrum of psychopathologies as they are presented in diverse populations.

Support for the process of selecting, applying for, and completing practicum and internship experiences is offered by the PsyD Clinical Training Director, the Assistant Director of Clinical Training, and the Field Placement Coordinator. The program maintains a database of practicum training sites, describing staff, client population, training experiences, and therapeutic modalities offered at each site. Students choose training sites based on their own goals and interests, with the assistance of the PsyD Placement Team.

## **Criminal Background Checks**

CIIS requires all clinical psychology students to have a criminal background check at the start of the second semester in the program (before approval to practicum). The background check report is to go to the student and to the Office of Field Placement; the report does not become part of the student's official file.

California's Board of Psychology and a number of other states require criminal background checks as a prerequisite to licensure (for more information about California licensure requirements, please see <http://www.psychboard.ca.gov/>). Many practicum sites also require criminal background checks. This early check will inform the student if there are any issues needing resolution.

## **Graduate Student Stipends**

Because of its well-documented commitment to serving the underserved, CIIS has been chosen as one of three training institutions to be awarded a contract with the California State Department of Mental Health to administer stipends to graduate students in our clinical psychology program through the Mental Health Services Act (Proposition 63). The PsyD program will administer five annual stipends over the next three academic years in excess of \$20,000 per year to students from underrepresented racial and ethnic minorities; lesbian, gay, bisexual, transgendered populations; or consumers of public mental health services and their families.

## **Research Training**

Research training in the PsyD curriculum is offered in the research sequence. The sequence is cumulative, beginning with coursework in statistics, research design, and skill building in both quantitative and qualitative research methodologies. The research sequence concludes with the dissertation research seminars that guide students from proposal writing to data gathering to dissertation completion. Research training in the PsyD program is distinctive in the breadth of topics chosen by students—including, for example, treatment outcome studies, applied program evaluation studies, studies of underserved populations, and studies of psychospiritual issues—as well as the range of research methodologies employed.

## **Academic Standards**

All students must maintain satisfactory progress toward the degree and comply with all PsyD program policies. Degree requirements must be completed within eight years of matriculation. Academic performance in all courses in the PsyD program is evaluated on a letter-grade basis. Program policies and curricula are subject to ongoing review and revision. Students should refer to their own particular Program Agreement for the year in which they matriculate for specific degree requirements. A more detailed description of the program and its policies appears in the PsyD Program Student Handbook, available from the program office and on the Institute's student Internet portal, MyCIIS.

## **Psychotherapy Requirement**

The PsyD program requires, as a condition of completing the doctorate, a minimum of 45 hours of personal psychotherapy from a non-faculty licensed psychologist. Personal therapy is most useful when it accompanies academic studies, but previous therapy experience will be accepted toward meeting the requirement if completed within five years of admission. At least one-half of these hours must be in individual therapy. Personal therapy complements clinical training and promotes self-knowledge and self-awareness. Additional details about this training requirement appear in the PsyD Program Student Handbook.

## Policy Regarding Student Self-Disclosure

The professional training philosophy of the PsyD program is predicated on the notion that an effective psychologist must be a whole person. For a psychologist-in-training, self-reflection is a necessary and required part of training that helps one better understand and empathize with future clients' experience. Such reflection is a significant component of one's personal and professional development as an effective and sensitive instrument of change.

Students regularly engage in coursework that involves self-disclosure and personal study of the content of that self-disclosure. Students are expected to reflect on their past and present personal experiences in courses and program-related activities, in oral and/or in written assignments. Particular or specific information is not required to be disclosed, nor is student progress in the program based on the disclosure of any specific information (except as mandated by ethical codes or law).

## Psychological Services Center

The Psychological Services Center, the clinic of the PsyD program, provides low-fee mental health services to the San Francisco community. Located in downtown San Francisco, the Center offers psychotherapy to individuals, couples, and groups with general emotional and psychological concerns, as well as specific problems in areas such as life transitions; relationships; anxiety; depression; psychospiritual issues; HIV/AIDS; alcohol and chemical dependency; gay, lesbian, bisexual, and transgender issues; and grief and loss.

The Center is one of the training facilities available to PsyD students for practicum experience at two levels of training. Trainees at PSC are supervised by CIIS faculty members and other licensed psychologists. Trainees are accepted in the summer and fall with a required commitment of 20 hours a week, including intake, direct service to clients, individual and group supervision, didactic training, trainee development, and staff meetings.

## Admissions Requirements

PsyD program applicants are asked for the following:

1. Evidence of completion of a BS or BA in psychology or a BS or BA in another area with a minimum of 12 semester or 18 quarter units of psychology course work. Coursework must include a course in statistics or an experimental psychology course that includes statistics.
2. Minimum grade point averages of 3.0 for regular standing admissions and 3.25 for advanced-standing admissions for final 60 semester units or 90 quarter units.
3. A sample of written work such as a recent academic paper, article, or report that reflects scholarly abilities.
4. Two letters of recommendation: one from the academic advisor or someone very familiar with the applicant's academic work, and one from the supervisor in the most recent professional work or volunteer setting. (Students seeking admission who wish to transfer from another CIIS graduate program must, in addition, provide a letter of recommendation from the previous program's department chair or clinical training director.)
5. A statement of professional goals.
6. An autobiographical essay.
7. An in-person interview for those applicants who pass the preliminary screening of materials.

## Transfer of Credit

Applicants who have been active students during the past two years in another doctoral program in clinical psychology but have not earned the master's degree for this work may transfer up to 15 semester units of graduate coursework completed elsewhere to their CIIS PsyD program plan. Students who wish to pursue this option must meet with their academic advisor to review syllabi and determine which courses are appropriate for transfer. This transfer of units decreases the total number of units required to complete the doctoral degree at CIIS by a corresponding amount. All grades received in transferred courses must have been at least B or P (pass).

## Admission with Advanced Standing (MA Level)

Admission with advanced standing is available to a limited number of students who have completed a master's degree in psychology (including a 500-hour supervised practicum). Students admitted with advanced standing must complete at least 60 units of coursework, including two years of practicum training (three years are strongly recommended), the predoctoral internship, and the dissertation at CIIS. This educational plan will take a minimum of four years to complete: year one, coursework; year two, courses and practicum; year three, courses, dissertation, and practicum; year four, full-time internship. Admission with advanced standing effectively reduces the minimum time in the program by one year, compared with regular standing.

Individuals who are admitted must meet with their advisor at the beginning of the fall semester for transcript review to determine which PsyD courses may be waived based on evidence of completion of previous comparable coursework. For courses to be waived, equivalency must be demonstrated and approved by the student's faculty advisor. An individualized Program Agreement is created that identifies waived courses as well as required PsyD courses that remain to be completed in the student's program.

Required preliminary coursework from BA and/or MA study must include the following general courses: (a) introductory psychology, (b) abnormal psychology, (c) developmental psychology, and (d) statistics or an experimental psychological course that includes statistics.

Courses that cannot be waived by advanced-standing students: Foundation Clinical Skills: Adult, the Clinical Proseminar II and III sequences, Introduction to Dissertation Research, and Dissertation Research.

To apply, applicants should submit the elements listed under “Admissions Requirements” as part of the application for admission.

## Student Outcome Data

As required by APA, the Clinical Psychology program maintains data on student outcomes, including attrition, internships, and completion times. This information is available on the CIIS website at [http://www.ciis.edu/Academics/Graduate\\_Programs/Clinical\\_Psychology/PsyD\\_Accreditation.html](http://www.ciis.edu/Academics/Graduate_Programs/Clinical_Psychology/PsyD_Accreditation.html).

## Curriculum

### Doctor of Psychology—90 units

#### I. Scientific Foundations—14 units

PSY 5001	Biological Bases of Clinical Practice
PSY 5105	Psychopharmacology
PSY 6192	Social Psychology
PSY 6201	Lifespan Development
PSY 6301	Cognitive and Affective Foundations of Behavior
PSY 6503	History and Systems of Psychology
PSY 9110	Advanced Theory Seminar: British Object Relations and Contemporary Psychodynamic Approaches

#### II. Research Design, Statistics, and Dissertation—14 units

PSY 5401	Research Design and Statistics I
PSYL 5401	Research Design and Statistics I Lab
PSY 5402	Research Design and Statistics II
PSY 6901	Introduction to Dissertation Research
PSY 7000	Dissertation Proposal Writing (required only for students who have not advanced to candidacy)
PSY 7900	Dissertation Research (three semesters maximum)
PSY 9999	Dissertation Continuance (if necessary)

#### III. Diagnosis and Assessment—12 units

PSY 5601	Psychopathology
PSY 6601	Psychological Assessment I: Cognitive
PSYL 6601	Psychological Assessment I: Cognitive Lab
PSY 6602	Psychological Assessment II: Objective
PSY 7603	Psychological Assessment III: Projective

#### IV. Diversity—9 units

PSY 5002	Culture and Ethnicity in Clinical Practice
PSY 5014	Gender and Sexuality in Clinical Practice
PSY 5019	Religion and Spirituality in Clinical Practice

#### V. Clinical Specialization Courses—36 units

PSY 5502	Theories and Practice of Psychotherapy: Psychodynamic
PSY 5503	Theories and Practice of Psychotherapy: Cognitive-Behavioral
PSY 5504	Theories and Practice of Psychotherapy: Existential-Humanistic
PSY 5602	Treatment of Alcoholism and Chemical Dependence
PSY 5703	Professional Ethics for Psychologists
PSY 5704	Foundational Clinical Skills: Adult: Individuals and Couples
PSY 5705	Foundational Clinical Skills: Child and Family
PSY 5706	Foundational Clinical Skills: Group Intervention
PSY 6726	Professional Seminar I: Case Formulation and Treatment Planning A
PSY 6727	Professional Seminar I: Case Formulation and Treatment Planning B
PSY 6728	Professional Seminar II: Advanced Clinical Skills A
PSY 6729	Professional Seminar II: Advanced Clinical Skills B
PSY 6730	Professional Seminar III: Professional Development A
PSY 6731	Professional Seminar III: Professional Development B
PSY 6776	Practicum I (three semesters: fall, spring, summer)
PSY 6777	Practicum II (three semesters: fall, spring, summer)
PSY 6778	Practicum III (three semesters: fall, spring, summer)
PSY 7033	Supervision and Consultation

## VI. Psychology Electives—5 units

Sample elective courses:

PSY 7575	Buddhism and Psychotherapy
PSY 7810	Child Health and Psychopathology
PSY 7906	Neuropsychological Assessment
PSY 8410	Fantasy and Dreams in Psychotherapy
PSY 8511	Object Relations: Theory and Practice
PSY 8513	Psychotherapy of Trauma and Abuse
PSY 8514	Taoist and Existential Approaches to Psychotherapy
PSY 8515	Psychology of Jung: Theory and Practice

## VII. Internship—0 units

PSY 9599	Internship (Half-Time) (six semesters) OR
PSY 9699	Internship (Full-Time) (three semesters)

## Course Descriptions

### **PSY 5001: Biological Bases of Clinical Practice (3 units)**

This course offers a foundational introduction to biological psychology with special reference to clinical implications. Course content includes the following: functional neuroanatomy and gross brain organization, neural functioning, arousal mechanisms and sleep, sensory-motor systems, memory and learning processes, emotional experience, and consciousness, orientation, and awareness. The course fulfills APA accreditation expectations and state licensing requirements by providing a broad and general overview of biological psychology.

### **PSY 5002: Culture and Ethnicity in Clinical Practice (3 units)**

One of three required courses in the Diversity sequence, this course covers theory, historical and contemporary research, and best clinical practice related to multiculturalism and the impact of culture and difference on psychotherapy. It provides the necessary level of knowledge and understanding of cultural, sociopolitical frameworks and multicultural issues related to race and ethnicity for beginning clinical practice.

### **PSY 5014: Gender and Sexuality in Clinical Practice (3 units)**

One of three required courses in the Diversity sequence, this course examines theory, historical and contemporary research, and best clinical practice related to gender identity and sexuality. Students will gain knowledge and attitudes necessary for working with sexuality in a clinical context and for understanding treatment issues unique to gay/lesbian/bisexual/transgender-identified persons.

### **PSY 5019: Religion and Spirituality in Clinical Practice (3 units)**

One of three required courses in the Diversity sequence, this course examines theory, historical and contemporary research, and best clinical practice related to religion and spirituality. Spirituality is understood as a common aspect of human experience that presents in the therapeutic context. Students acquire knowledge and attitudes necessary for recognizing and addressing spiritual issues in the therapeutic context and for responding sensitively to religious beliefs of clients.

### **PSY 5105: Psychopharmacology (1 unit)**

This course examines the range of contemporary psychopharmacological interventions for various DSM-IV diagnostic categories, including antidepressants, antianxiety drugs, mood stabilizers, and antipsychotics. Neurobiological mechanisms underlying psychopathology and pharmacological interventions are discussed.

### **PSY 5401 and PSYL 5401: Research Design and Statistics I (3 units)**

This course focuses on statistical methods of analysis used in the conduct of quantitative research. Students develop analytical skills and critical thinking to guide interpretation and critical appraisal of the psychological research literature, including understanding of probability and hypothesis testing, power and effect size, correlational and regression analysis (including multiple regression), ANOVA and factor analysis, and chi-square methods. The laboratory section is devoted to use of SPSS software for statistical analysis of class-generated data.

### **PSY 5402: Research Design and Statistics II (3 units)**

This course is the second in the PsyD research sequence. It offers a review of research designs and strategies for quantitative approaches involving groups and single participants. Research and issues related to evidence-based practice of psychology are addressed. The course includes an introduction to qualitative research and data-reduction methods, program evaluation, research ethics, guided practice in interviewing, and consensual coding.

### **PSY 5502: Theories and Practice of Psychotherapy: Psychodynamic (3 units)**

One of the Theories and Practice sequence in PsyD, this course offers an overview of classical and contemporary psychodynamic theories and practice, using social, clinical, cultural, and historical examples to illustrate concepts. Theoretical perspectives include the following: classical (Freudian) theory, ego psychology (Neo-Freudian), object relations theory, self-psychology, analytical psychology (Jungian), interpersonal psychoanalysis, attachment theory, and feminist psychoanalysis.

### **PSY 5503: Theories and Practice of Psychotherapy: Cognitive-Behavioral (3 units)**

One of the Theories and Practice sequence in PsyD, this course examines cognitive-behavioral methods, with an emphasis on understanding and managing behavior through appropriate selection of techniques. Core concepts are derived from classical behaviorism and recast in terms of contemporary empirically supported cognitive-behavioral practice.



**PSY 5504: Theories and Practice of Psychotherapy: Existential-Humanistic (3 units)**

One of the Theories and Practice sequence in PsyD, this course offers an overview and critical appraisal of contemporary theory and practice of humanistic and existential psychology, in terms of direct work with individuals as well as relevant philosophical interface with social issues.

**PSY 5505: Theories and Practice of Psychotherapy: Emerging Methods (3 units)**

This elective course examines the best available scholarship on emerging therapeutic methods, such as mindfulness-based methods and dialectic behavior therapy. Course content varies depending on current best practices in psychotherapy and on the expertise of the instructor.

**PSY 5601: Psychopathology (3 units)**

In this course, students learn the DSM-IV-TR system of diagnosis as well as various critiques of this approach. Students come to understand varying approaches to psychopathology, including cognitive-behavioral, psychodynamic, humanistic/existential/transpersonal, family and systems, and sociocultural perspectives.

**PSY 5602: Treatment of Alcoholism and Chemical Dependence (1 unit)**

This course begins by developing a foundation for assessment and treatment of substance abuse. In this process, an attempt is made to deepen student perspectives on how concerns about substance use fit into broader clinical practice. Course topics include the following: models of substance abuse and dependence, substance abuse and family systems, modes of assessment, typical presentation of users in psychotherapy, and modes of treatment.

**PSY 5703: Professional Ethics for Psychologists (2 units)**

In this course, students will learn how to apply the American Psychological Association's Ethical Principles of Psychologists and Code of Conduct to the practice of psychologists and psychologists-in-training over a broad spectrum of professional roles and responsibilities, as well as learn how to make decisions about ethical practice as psychologists in complex or difficult situations. Learning is guided by the APA Ethics Code Preamble, which identifies core ethical principles: Beneficence and Nonmaleficence, Fidelity and Responsibility, Integrity, Justice, and Respect for People's Rights and Dignity.

**PSY 5704: Foundational Clinical Skills: Adult: Individuals and Couples (3 units)**

This course is one of three foundation clinical skills courses in PsyD, offered in the first semester of graduate work. Students master basic clinical skills needed to begin working with adult clients, individually and in couples, through classroom role-plays and other experiential methods. Core topics include, among others, clinical interview and interview formats, empathy and establishing rapport, basic diagnosis and development of treatment targets, history taking, and stages of change.

**PSY 5705: Foundational Clinical Skills: Child and Family (3 units)**

One of three foundation clinical skills courses in PsyD, this course offers an introduction to child and adolescent psychotherapy in the context of the family: theoretical orientations, conceptualizing common presenting problems, developmentally appropriate practices, diagnostic and treatment strategies, and ethical issues. Emphasis is put on developmental, familial, and cultural factors relevant to treatment.

**PSY 5706: Foundational Clinical Skills: Group Intervention (2 units)**

This course, one of three foundation clinical skills courses in PsyD, exposes students to the dynamics and processes of intensive small-group interaction, grounded in a sociopsychological perspective. Experience-based learning of principles of group process using a T-group format involves here-and-now communication and learning through interpersonal interaction. The course offers an introduction to group facilitation and leadership skills with application to group psychotherapy and other varieties of groups.

**PSY 5708: A Pilgrimage into the Heart of Sri Lanka: Psyche, Culture, Spirit, and Healing (2–3 units)**

This is a two-week study-abroad course held at various locations in Sri Lanka. Its broad objective is to provide therapists-in-training a unique opportunity to learn in situ about the irreducible relationship between culture and psyche. The curriculum will consist of a planned and sequentially meaningful series of visits to Sri Lankan cultural, religious, and artistic attractions, as well as participant-observation in local events, ceremonies, and other culturally significant in situ learning activities. Students will have the opportunity to learn from local cultural experts, including Ayurvedic physicians, astrologers, Buddhist monks, and Western-trained psychologists.

Prerequisite: PSY student or MCP student.

**PSY 6192: Social Psychology (3 units)**

In this foundation course, students master current theory and research in social psychology, including interpersonal processes, identity development, attitudes and influence, prejudice, stereotypes, diversity, peace and conflict, and social cognition. The course fulfills APA accreditation expectations and state licensing requirements by providing a broad and general overview of social psychology.

**PSY 6201: Lifespan Development (3 units)**

In this course, students acquire knowledge about individual psychological development throughout the lifespan, including theory, and research concerning physical, cognitive, affective, and social growth, with special attention to diversity, gender, and sexual orientation aspects. The course fulfills APA accreditation expectations and state licensing requirements by providing a broad and general overview of developmental psychology.



**PSY 6301: Cognitive and Affective Foundations of Behavior (3 units)**

In this course, students master knowledge of current theory and research on perception, learning, memory, conscious and unconscious processing, theory of mind, simple and complex emotion, and language, as well contemporary theories of normative and nonnormative affective development. Attention is given to cultural differences in fundamental cognitive and affective processes and how these processes influence clinical practice. The course fulfills APA accreditation expectations and state licensing requirements by providing a broad and general overview of cognitive and affective knowledge bases.

**PSY 6503: History and Systems of Psychology (1 unit)**

This course reviews the origin and evolution of psychology as a discipline, emphasizing philosophic influences, schools of thought and “three streams” in psychology, and interdisciplinary crosscurrents. Consideration is given to the evolution of clinical psychology theory, practice, and training through the twentieth century.

**PSY 6601: Psychological Assessment I: Cognitive (3 units)**

The course offers an overview of theories of intelligence, followed by an introduction to standard scores and intelligence test development and practice in administering, scoring, and interpretation of widely used tests for assessing child and adult intelligence and learning disabilities. Tests receiving special attention are current versions of WISC and WAIS.

Corequisite: PSYL 6601.

**PSYL 6601: Psychological Assessment I: Cognitive Lab (0 units)**

The experiential portion of Psychological Assessment I.

Corequisite: PSY 6601.

**PSY 6602: Psychological Assessment II: Objective (3 units)**

The course is designed to provide knowledge on theoretical perspectives on personality and psychopathology as well as provide necessary levels of understanding of psychometric properties of psychological tests, major issues, and debates concerning ethical, multicultural, and cross-cultural applications of psychological tests. Theory and practice of administration, scoring, interpretation, and application of objective measures of personality, including the MMPI-2, MCMI-III, 16 PF, NEO-PI-R, PAI, and Myers-Briggs.

Prerequisite: PSY 6601.

**PSY 6703: Chronic Pain: Contemporary Issues in Psychotherapy (2 units)**

Chronic pain can render an otherwise productive life unbearable. This course will study the etiology of pain and its control through both pharmacological agents and nonpharmacological interventions.

**PSY 6726: Professional Seminar I: Case Formulation and Treatment Planning A (3 units)**

This seminar provides case presentation and consultation for students currently completing supervised clinical practicum in community agencies. Didactic content includes treatment planning, first sessions and termination, consent, continuing assessment, case formulation, sustaining a therapeutic relationship, developing a professional persona, and boundaries and self-disclosure.

Prerequisites: Second-year standing; approval of instructor.

Corequisite: PSY 6776.

**PSY 6727: Professional Seminar I: Case Formulation and Treatment Planning B (3 units)**

This seminar provides case presentation and consultation for students currently completing supervised clinical practicum in community agencies. Didactic content includes treatment planning, first sessions and termination, consent, continuing assessment, case formulation, sustaining a therapeutic relationship, developing a professional persona, and boundaries and self-disclosure.

Prerequisites: PSY 6726; second-year standing; approval of instructor.

Corequisite: PSY 6776.

**PSY 6728: Professional Seminar II: Advanced Clinical Skills A (3 units)**

The objective of this course is to promote the continuing development of advanced clinical skills in five broad areas: treatment planning, case formulation, understanding of therapeutic relationships, development of a therapeutic sensibility, and case discussion/consultation skills.

Prerequisites: PSY 6727; third-year standing; approval of instructor.

Corequisite: PSY 6777.

**PSY 6729: Professional Seminar II: Advanced Clinical Skills B (3 units)**

The objective of this course is to promote the continuing development of advanced clinical skills in five broad areas: treatment planning, case formulation, understanding of therapeutic relationships, development of a therapeutic sensibility, and case discussion/consultation skills.

Prerequisites: PSY 6728; third-year standing and concurrent second-level practicum; approval of instructor.

Corequisite: PSY 6777.

**PSY 6730: Professional Seminar III: Professional Development A (1 unit)**

The objective of this course is to support advanced professional development for trainees who are completing their coursework and third practicum and preparing to move into the professional climate of predoctoral internship.

Prerequisite: PSY 6729.

Corequisite: PSY 6778.

**PSY 6731: Professional Seminar III: Professional Development B (1 unit)**

The objective of this course is to support advanced professional development for trainees who are completing their coursework and third practicum and preparing to move into the professional climate of the predoctoral internship.

Prerequisite: PSY 6730.

Corequisite: PSY 6778.

**PSY 6776: Practicum I (0 units)**

PsyD students completing their first-level practicum in a community agency or in the Psychological Services Center register for Practicum I during all academic semesters of their placement.

Corequisite: PSY 6726 or PSY 6727.

**PSY 6777: Practicum II (0 units)**

PsyD students completing their second-level practicum in a community agency or in the Psychological Services Center register for Practicum II during all academic semesters of their placement.

Corequisite: PSY 6728 or PSY 6729.

**PSY 6778: Practicum III (0 units)**

PsyD students completing their third-level practicum in a community agency or in the Psychological Services Center register for Practicum III during all academic semesters of their placement.

Corequisite: PSY 6730 or PSY 6731.

**PSY 6901: Introduction to Dissertation Research (2 units)**

In this course, students begin work on the doctoral dissertation process by developing their dissertation proposal. The course provides support for problem selection, review and critical appraisal of relevant literature, design of appropriate research methodology, plans for data analysis, and locating and beginning work with their dissertation chair.

**PSY 7000: Dissertation Proposal Writing (2 units)**

Only students who have not advanced to candidacy by the end of their second year should register for this course. PSY 7000 allows students to continue writing the dissertation proposal. Cannot be taken more than twice, after which the student must advance to candidacy.

Prerequisite: PSY 6901.

**PSY 7033: Supervision and Consultation (2 units)**

Students learn contemporary approaches to supervision and consultation, reflecting on their own experience of being supervised and role-playing supervision of other clinicians in training. The distinction between supervision and consultation is highlighted, as well as the appropriate occasions and uses of each. Course content is designed to prepare clinicians for work as clinical supervisors.

**PSY 7575: Buddhism and Psychotherapy (2 units)**

The course surveys principles and practice of major schools of Buddhism: Theravada, Zen, and Tibetan. Focus is on central themes such as the nature of self, suffering, insight, and liberation, with comparisons and contrasts with Western psychotherapy and personality theories.

**PSY 7603: Psychological Assessment III: Projective Personality Measures (3 units)**

This course aims to provide an integrative theoretical framework for the comprehension of projective responses based upon clinical and clinical developmental theory. Students acquire experience with administration, scoring, and interpretation of projective measures, including the Rorschach and Exner's comprehensive coding system, the Thematic Apperception Test, and sentence completion methods along with report writing.

Prerequisite: PSY 6602.

**PSY 7810: Child Health and Psychopathology (3 units)**

The seminar covers emotional, psychological, and behavioral health, problems, and psychopathology in children, integrating theories of primary prevention and psychopathology and linkage to healthy development and effective treatment.

**PSY 7900: Dissertation Research (2 units)**

Students register for this course with their dissertation chair as they conduct dissertation research and write the final dissertation.

Prerequisites: PSY 6900; advancement to candidacy; permission of the instructor.

**PSY 7906: Neuropsychological Assessment (3 units)**

This course will introduce the field of neuropsychology and neuropsychological assessment. After reviewing functional neuroanatomy, the operating assumptions and models of neuropsychology as they relate to human behavior, cognition, and emotion will be discussed. Students receive exposure to contemporary methods of neuropsychological assessment.

Prerequisite: PSY 6601.

**PSY 8410: Fantasy and Dreams in Psychotherapy (2 units)**

The course examines how to employ the client's fantasy and dreams for constructive change in psychotherapy. It explores theories of symbolism, dream interpretation, and use of dreams in clinical practice. Students are expected to provide dreams or fantasy material from clients or others.

Prerequisite: PSY 5502.

**PSY 8511: Object Relations (3 units)**

This seminar covers history, development, and critical appraisal of object relations models of psychotherapy, with emphasis on early character formation and borderline psychopathology. The works of Klein, Mahler, Kernberg, the ego psychology school, and the British school (Fairbairn, Winnicott) are examined.

Prerequisite: PSY 5502.

**PSY 8513: Psychotherapy of Trauma and Abuse (3 units)**

This seminar covers psychotherapy of individuals who have been emotionally, sexually, or physically traumatized. Diagnosis, dynamics, and assessment of trauma from a developmental/psychodynamic perspective are examined, using social, clinical, cultural, and historical examples in conjunction with myth and fairytale to illustrate concepts.

Prerequisite: PSY 5502.

**PSY 8514: Taoist and Existential Approaches to Psychotherapy (2 units)**

This course is an intensive seminar on the Taoist and existentialist perspectives on the human predicament and the means to its resolution, particularly in terms of theory and practice in psychotherapy.

Prerequisite: PSY 5704.

**PSY 8515: Psychology of Jung: Theory and Practice (3 units)**

This seminar covers theories, techniques, and critical appraisal of psychotherapy from the perspective of Jung's analytic psychology.

Prerequisite: PSY 5502.

**PSY 8520: Psychology of Women (3 units)**

This seminar covers theory and research in the psychology of women and gender issues, including psychological aspects of women's spirituality.

**PSY 8780: Child and Adolescent Assessment (3 units)**

This seminar covers theory and methods of psychological assessment of children and adolescents, including test administration, scoring, interpretation, and reporting of common measures used to assess child and adolescent functioning across developmental levels.

Prerequisite: PSY 6601.

**PSY 8799: Independent Study (1–3 units)**

Coursework that extends a student's field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the department chair.

**PSY 9110: Advance Theory Seminar: British Object Relations and Contemporary Psychodynamic Approaches (3 units)**

This advanced, seminar-style course examines the theories and practices of three foremost representatives of the "British School" of object relations psychoanalysis, Fairbairn, Winnicott, and Guntrip, using primary texts. These authors' ideas and insights are explored in the context of case material from clinical vignettes, the participants' practicum experiences, and other relevant interpersonal encounters. The object relations insights and the case material are further related to contemporary attachment theory and interpersonal approaches to psychodynamic therapy. The objective is to deepen and empower the seminar participants' psychodynamic understanding and work with their clients. Issues of spirituality/religion as these arise in specific contexts will also be explored.

**PSY 9599: Internship (Half-Time) (0 units)**

Students who are completing their predoctoral internship should register for PSY 9599 during each semester that they are in their placement. Six-semester repeat limit.

**PSY 9699: Internship (Full-Time) (0 units)**

Students who are completing their predoctoral internship should register for PSY 9699 during each semester that they are in their placement. Three-semester repeat limit.

**PSY 9999: Dissertation Continuation (0 units)**

Students who have completed 6 units of PSY 7900 may register for Dissertation Continuation until they complete work on their dissertation.

Prerequisite: 6 units of PSY 7900.

## **MASTER OF ARTS IN COUNSELING PSYCHOLOGY**

***Community Mental Health***

***Drama Therapy***

***Expressive Arts Therapy***

***Integral Counseling Psychology***

***Somatic Psychology***

### **About the Degree**

CIIS is a unique institution and has created a Master's degree in Counseling Psychology that reflects our values and deep commitment to equity, inclusion, and social justice. The MA in Counseling Psychology is founded on the premise that the problems of the psyche can be addressed only if we adopt an integral point of view. We must address not only mind but also body, human relationships, our relationship to the environment, and our deep interconnection with that which has been called spirit.

In order to accommodate the scope of the integral perspective, the MA degree has 60 semester units that provide an unusually thorough training in psychological theory and methods, while at the same time providing additional coursework and training in specific ways to deepen and expand psychotherapeutic practice. The concentration programs are Community Mental Health, Drama Therapy, Expressive Arts Therapy, Integral Counseling Psychology, and Somatic Psychology.

First and foremost, the MA is grounded in rigorous clinical training. It includes coursework in individual psychotherapy with children and adults, in marriage and couples counseling, in family therapy, and also in group therapy. It includes coursework in basic counseling skills, diagnosis and assessment, cross-cultural issues, human sexuality, alcohol and substance abuse, research, and the ethics and laws related to counseling. It meets and exceeds national norms for training in counseling because it was designed to fulfill the educational requirements of California's Marriage and Family Therapy license, one of the most exacting state licenses for counselors in the country. CIIS has also been approved to offer courses leading to licensure in California as a Licensed Professional Clinical Counselor; however, this option may require additional credit hours beyond 60 in order to meet all state requirements.

Furthermore, there is a balance of types of learning. Students experience psychotherapeutic methods by practicing being "therapists" with each other in dyads and small groups. They are required to complete a minimum of 45 hours of personal therapy in addition to their coursework. Finally, the degree includes a full year of practicum, working with clients while being supervised by a licensed professional. The practicum can be at one of the Institute's counseling centers, or at one of the more than sixty clinical agencies and schools coordinated through the Institute's Field Placement Office.

In addition to this strong grounding in counseling psychology, the concentrations extend the units of a typical counseling MA degree to provide a significant enrichment of training. Adding on to the usual coursework, each concentration offers its own clinical perspective as well as additional psychotherapeutic skills and methods that can be integrated in individual, couples, family, and group psychotherapy.

### **Student Services—MHSA (Mental Health Services Act)**

CIIS and the MCP programs are playing a leadership role in preparing students for the evolving field of counseling psychology. Specifically, in California the voters approved the Mental Health Services Act of 2004, calling for a complete re-envisioning of the mental health services in the state. One of the priorities of this act was the recruitment and retention of students in three target populations:

- Mental health consumers and their family members with experience in the public and community mental health system
- Students from underrepresented minorities, particularly African American, Asian and Asian American, Hispanic/Latino, Native American, and Pacific Islander
- Lesbian, gay, bisexual, transgender, and queer (LGBTQ) students

Upon graduation, these highly skilled therapists will, through their work, activism, and leadership, play critical roles in the design of mental health services in California for years to come.

CIIS has a program designed to recruit and to retain students from these communities. If you are interested in these services, or you know applicants, potential applicants, or current students who might benefit from these services, please call us at 415.575.6133.

### **License in Marriage and Family Therapy**

The master of arts in counseling psychology prepares a student for licensure as a Marriage and Family Therapist (MFT). Along with the practice of social work, clinical psychology, and psychiatry, the practice of Marriage and Family Therapy is a recognized and regulated mental health service profession in California. The requirements of the California MFT license include completion of a specified program of coursework and training that leads to a master's degree. This includes 3,000 hours of supervised counseling, of which at least half must be completed after receipt of the master's degree, and passage of the State of California's written examination. The MA in Counseling Psychology curriculum is designed to meet the California Business and Professional Code Section 4980.37 for academic training of MFT graduate students.

### **License as a Licensed Professional Clinical Counselor**

In 2009, California passed a law authorizing the state to license professional clinical counselors. This law (SB 788) brings California into line with the other forty-nine states in allowing the licensure of professional clinical counselors. The new license creates an option for students at

the master's degree level. Similar to MFTs, the LPCCs are licensed by the Board of Behavioral Science (BBS), and require 60 semester hours of study for those who begin graduate study after August 1, 2012. CIIS offers courses that meet all of the requirements for the LPCC license. **However, depending on the student's concentration and current program plan, the LPCC option may require additional units beyond 60.** Your academic advisor can work with you to create a plan that achieves your goals. In addition, 3,000 hours of supervised clinic experience are required after graduation and before taking the exam. The licensing process for new licenses began in 2012.

## Curriculum for the MA in Counseling Psychology

The curriculum in Counseling Psychology is divided into three groups of courses: common courses, concentration courses, and electives. The common core courses are shared by the concentrations in Counseling Psychology. They address the theory, technique, and knowledge that apply to the general practice of counseling psychology (see course descriptions for more information). Their first commitment is to covering the core material; however, in addition, some are enriched by concentration perspectives. Not all of the common courses are required by all of the concentrations; check the concentration pages for specific requirements.

The Counseling Psychology curriculum has been designed to meet the new requirements (mandated for 2012) by the State of California for persons seeking license as a Marriage and Family Therapist (MFT) or as a Licensed Professional Clinical Counselor (LPCC). Accordingly, the faculty has designed the courses to infuse building understanding of cultural and socioeconomic status context and building cultural sensitivity and competency throughout the curriculum.

## Common Courses

Title	Course Number per Concentration				
	Community Mental Health	Drama Therapy	Expressive Arts	Integral Counseling*	Somatics
Alcohol and Chemical Dependency Counseling	N/A	MCP 6102	MCP 6102	MCP 6102	MCP 6102
Career Counseling Theory and Practice for Therapists**	MCP 5646	MCP 5646	MCP 5646	MCP 5646	MCP 5646
Child Therapy	MCP 6502	MCP 6502	MCPE 6502	MCP 6502	MCP 6502
Community Mental Health and the Recovery Model	N/A	MCP 6546	MCP 6546	MCP 6546	MCP 6546
Couples Counseling	N/A	N/A	MCPE 6601	MCPI 6601	MCPS 6601
Multicultural Counseling and the Family	N/A	MCP 6103	N/A	MCPI 6603	MCP 6103
Family Dynamics and Therapy	N/A	MCPD 5605	MCPE 5605	MCPI 5605	MCPS 5605
Group Dynamics	N/A	MCPD 5604	MCPE 5634	MCPI 5604 or MCPI 5603	N/A
Group Facilitation	MCPC 5622	N/A	MCPE 5622	N/A	MCPS 5622
Human Development and the Family	MCP 5201	MCP 5201	MCP 5201	MCP 5201	MCPS 5201
Human Sexuality	MCP 6101	MCP 6101	N/A	N/A	N/A
Professional Ethics and Family Law	MCP 5101	MCP 5101	MCP 5101	MCP 5101	MCP 5101
Psychodynamics	MCPC 5501	N/A	N/A	MCPI 5501	MCPS 5501
Psychopathology and Psychological Assessment	MCP 5108	MCP 5108	MCP 5108	MCP 5108	MCP 5108
Research Methods	MCP 6401	MCPD 6401	MCPE 6401	MCPI 6401	MCPS 6401
The Clinical Relationship	MCPC 5062	N/A	N/A	MCPI 5602	MCPS 5602
Therapeutic Communication	MCPC 5610	MCPD 5610	MCPE 5640	MCPI 5610	MCPS 5610
Supervised Clinical Practicum: Individual	MCPC 7601	N/A	N/A	MCPI 7601	MCPS 7601
Supervised Clinical Practicum: Group	MCPC 7602	MCPD 7602	MCPE 7602	MCPI 7602	MCPS 7602
Supervised Clinical Practicum: Individual (school setting)	MCPC 7604	N/A	N/A	MCPI 7604	MCPS 7604
Supervised Clinical Practicum: Group (school setting)	MCPC 7605	N/A	N/A	MCPI 7605	MCPS 7605
Pre/Post Practicum	MCP 7603	MCP 7603	MCP 7603	MCP 7603	MCP 7603

\* These numbers are for the ICP non-weekend program; consult the ICPW curriculum for the weekend program numbers.

\*\* Advised for all students seeking the LPCC.

## Electives

MCP 5001	Introduction to Expressive Arts Therapy (2 units)
MCP 5105	Psychopharmacology
MCP 5514	Lacanian Clinical Praxis (3 units)
MCP 5646	Career Counseling Theory and Practice for Therapists (3 units)
MCP 6157	Advanced Psychoanalytic Theory: Relational Perspectives (2 units)
MCP 6162	Dialectical Behavior Therapy and Mindfulness-Based Psychotherapy (2 units)
MCP 6672	Mindfulness and the Relational Self (1 unit)



## Concentration Courses

In addition to the common core courses, which all MA students take, each program requires additional courses to total 60 units. The concentration coursework continues the focus on current psychotherapy practice and also integrates perspectives, methods, and techniques unique to each program's field. Concentrations may also include electives and lab requirements. (See sections on each concentration.)

## Additional MFT and LPCC Requirements

Licensure for the MFT or the LPCC in California requires the student to successfully complete 15 hours of the following workshop as part of the degree program prior to graduation. It must be completed through an accredited college or university:

- Spousal/Partner Abuse, Detection, and Intervention

The following workshops may be taken after completing the MA but before applying for MFT or LPCC licensure. They must be completed through an accredited college or university; a BBS-approved continuing education provider; or a country, state, or other government entity:

- Child Abuse Assessment and Reporting (10 hours for MFT and 7 hours for the LPCC)
- Human Sexuality (10 hours)
- Aging and Long-Term Care (10 hours)
- Crisis/Trauma Counseling (15 hours) for the LPCC
- Psychopharmacology (2 semester units or 3 quarter units) for the LPCC

MFT and LPCC programs are offered in all fifty states. The California requirements are among the most rigorous in the United States for a similar specialization. Nevertheless, applicants should determine the requirements of a particular state to establish whether California MFT preparation satisfies the state's requirements.

## Criminal Background Checks

CIIS requires all counseling psychology students to have a criminal background check at the start of the second semester in the program (before approval to practicum). The background check report is to go to the student and to the Office of Field Placement; the report does not become part of the student's official file.

The Board of Behavioral Sciences requires background checks as one part of qualifying as a Registered Intern, prior to completing post graduation requirements for the MFT or LPCC license. Many practicum sites also require criminal background checks. This early check will inform the student if there are any issues needing resolution.

## Practicum

The Board of Behavioral Sciences requires successful completion of 6 units of supervised clinical practicum at a site approved by CIIS. There are over one hundred sites currently approved. The Office of Field Placement maintains a database of practicum sites and offers workshops to help students move through the process.

Students must be advanced to practicum readiness by their MCP Program and must apply to practicum sites.

Applying to practicum sites is competitive. Students are strongly advised to apply to multiple sites, in conversation with the Office of Field Placement and their academic advisors.

## Course Descriptions

### MCP 5001: Introduction to EXA Therapy (2 units) [Elective]

This course will explore the foundations of expressive arts therapy, weaving the arts into healing tapestries. The Expressive Arts reawaken the language of image, movement, sound, metaphor, drama and poetic utterances, revealing the deepest aspects of the self and expressing what often cannot be put into words. Drawing, painting, sculpture, movement, dance, sand play, and ritual provide access to your client's inner world. Weaving art processes into clinical and counseling work greatly expands the capacity to articulate—with fullness and specificity—what lies buried within us by using each modality as is called for in the unfolding process. As both therapist and client work with these healing multi-arts processes, the creative spirit is aroused and the therapeutic process itself is experienced as art. Participants will experience and learn about the power and potential of these multiarts processes to deepen, enhance and enliven their psychotherapy practices and lives. They will also learn about the potentials of each art modality, the approaches to Intermodal arts processes, and ways to develop a deep personal relationship with their own creative process. Additionally, applications of these processes to clinical, consultation, educational, and cross-cultural settings will be explored.

### MCP 5101: Professional Ethics and Family Law (2 units) [All Concentrations]

Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.

### MCP 5105: Psychopharmacology (2 units) [Advised for All Concentrations for the LPCC]

Study of the range of current psychopharmacological interventions in terms of mental disorder diagnostic categories, including antidepressants, antianxiety drugs, mood stabilizers, and antipsychotics. Neurobiological mechanisms of mental disorders are reviewed in terms of current research. Interaction of psychopharmacological and psychotherapeutic interventions is discussed, including medication response and side effects.

**MCP 5108: Psychopathology and Psychological Assessment (3 units) [All Concentrations]**

This combined course provides a historical, comparative, and contemporary overview of the development and clinical presentation of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual, along with a survey of the clinical process of testing for both psychopathological structures and nonpathological personality features and traits. The individual counselor's ability to clinically analyze and interpret assessment instruments, including diagnostic tests, will be emphasized.

**MCP 5201: Human Development and the Family (3 units) [All Concentrations]**

Theories and research in life transitions, stages of development, and rites of passage, from prenatal conditions to adult experience to dying.

**MCP 5501: Psychodynamics (3 units) [CMH, ICP, SOM]**

This course presents a history of psychodynamic ideas and their application in clinical settings. It offers a historical perspective, beginning with drive theory through the development of relational theory, and covers basic theoretical and clinical concepts; clinical theories about the self and self-development; and the topics of transference, countertransference, and defense. The course examines relationships between psychodynamic and other clinical theories from both a traditional and an embodied stance using both text and experiential learning, such as work with movement and dreams. It takes an embodied sociocultural approach to psychodynamics, exploring cultural issues and sexuality, gender, work, creativity, ethnicity, and schooling.

**MCP 5514: Lacanian Clinical Praxis (3 units) [Elective]**

This advanced course is a thoroughgoing exploration of the fundamental clinical ideas and sensibilities of the French psychoanalyst Jacques Lacan and the relevance of his work for clinical practice today. Core Lacanian concepts such as transference, the unconscious, jouissance, desire, and sexuation will be covered, as well as more contemporary concerns such as the "body," transgender and queer perspectives, and countertransference.

Prerequisites: MCP or PSY student; MCPC 5501 or MCPI 5501 or MCPS 5501 or PSY 5502; or instructor consent.

**MCP 5602: The Clinical Relationship (2–3 units) [CMH, ICP, SOM]**

The relationship between therapist and client is one of the central concerns of contemporary theories of therapeutic change. This course explores the relationship between therapist and client from the perspective of psychoanalysis, humanism, and self-psychology. Provides various perspectives on transference and countertransference and working with these dynamics in the clinical setting.

**MCP 5604: Group Dynamics (2 units) [ICP, PDT]**

Review of basic theories of group process. Exploration of group process through group interaction, didactic analysis, and synthesis. A special section is offered using creative arts therapy modalities (dance/movement, music, art, poetry, and drama therapies) in group work.

**MCP 5605: Family Dynamics and Therapy (2–3 units) [All Concentrations]**

Covers the family life cycle, as well as the theories and methods of many of the major family theories, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy. The course will present and examine myriad family structures as represented in society and in public mental health. Emerging modalities appropriate to new family systems will be presented. It includes experiential learning processes.

**MCP 5610: Therapeutic Communication (2–3 units) [All Concentrations]**

This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, expressive arts, and other approaches. Experiential portion includes role play, simulations, and aesthetic response.

**MCP 5622: Group Facilitation (2–3 units) [CMH, EXA, SOM]**

This course provides the basic theories and practice necessary to design and facilitate psychoeducational groups, special topic groups, peer support groups, and other groups currently delivered in community mental health settings. In addition, basic theories and practice in group process will be presented and experienced.

**MCP 5646: Career Counseling Theory and Practice for Therapists (3 units) [Required for the LPCC]**

The professional practice of career counseling has much to offer to professional psychologist working in community settings. Community mental health as practiced by marriage and family therapists (MFTs) and licensed professional clinical counselors (LPCCs) is changing dramatically. The recovery model of mental health allows the possibility that all patients and clients will get well. Many of these clients will want to go back to work or go to work for the first time. How can a therapist support these decisions? Client-centered therapy encourages the patient to make decisions about wellness and the types of activities she/he will be involved in. What is the role of the therapist in supporting options that are realistic, achievable, and appropriate for the patient? In addition, it is increasingly clear that not having a job is a barrier to effective engagement in therapy for many adolescents and adults. Career counseling skills will be an important tool for therapists wishing to increase access to care.

Helping clients with career choice and adjustment issues is a vital skill in today's rapidly changing economy, and particularly in the field of community mental health. Critical labor market shortages for community-based therapists will present challenges for those identifying careers for themselves, changing careers, and transitioning from careers in public and community mental health. There exists a broad literature and many effective, evidence-based theories of career development and counseling. This course will equip the therapist in selecting and implementing theories that support the individual developmental needs of the client.

**MCP 6101: Human Sexuality (1 unit) [CMH, PDT]**

This course explores personal, interpersonal, and transpersonal dimensions of sexual experience, including awareness, attitudes, meaning, expression, response, sexual counseling, and integration with personal development.



**MCP 6102: Alcohol and Chemical Dependency (1 unit) [EXA, ICP, PDT, SOM]**

Survey of current treatment approaches to chemical dependency and examination of humanistic-transpersonal perspectives.

**MCP 6103: Multicultural Counseling and the Family (2 units) [PDT, SOM]**

This course provides an overview of multicultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations.

**MCP 6157: Advanced Psychoanalytic Theory: Relational Perspectives (2 units)**

This course involves careful examination of the major contemporary theoretical concepts that define the relational psychoanalytic perspective of the mind and therapeutic action.

**MCP 6162: Dialectical Behavior Therapy and Mindfulness-Based Psychotherapy (2 units)**

This course will provide a working knowledge of the theory and principles related to Dialectical Behavior Therapy (DBT) and other mindfulness-based therapeutic approaches.

**MCP 6201: Psychological Assessment (2 units)**

A survey of the clinical process of testing and the individual counselor's ability to clinically analyze and interpret assessment instruments, including diagnostic tests.

**MCP 6401: Research Methods (2–3 units) [All Concentrations]**

Overview of research methodologies with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

**MCP 6502: Child Therapy (2 units) [All Concentrations]**

Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention.

**MCP 6546: Community Mental Health and the Recovery Model (2–3 units) [EXA, ICP, PDT, SOM]**

This course is designed for students in MCP concentrations other than CMH. Students will learn the basic principles of the recovery model of mental health as described and supported by the California Mental Health Services Act of 2004. Students will learn and work with the "mental health recovery" models of service and treatment delivery, including key structural components. Evidence-based treatment interventions will be demonstrated and experienced, and effective strategies for working on integrated service teams and evaluation methodologies will be developed.

**MCP 6601: Couples Counseling (3 units) [EXA, ICP, SOM]**

Theoretical and therapeutic approaches to working with couples, including object relations, ego analytic, cognitive-behavioral, existential, and transpersonal perspectives, as well as family-system approaches. Students learn how to integrate the use of visual arts, music, movement, drama, and the language of the arts with these different theoretical approaches.

**MCP 6672: Mindfulness and the Relational Self (1–2 units)**

One of the goals of the Master's in Counseling Psychology program is to help students to have a personally transforming experience that supports their therapeutic presence with clients and colleagues. This course will assist students in recognizing the transformation in their direct experience of their academic and professional lives. To be fully present in the moment is an ability worth cultivating. Why? Because it is in the moment that awareness and its relation to freedom can be experienced. This can be the beginning of a healing journey. But first we must get to know who we are and where we are, and this is accomplished through a specialized training called "the setting up of mindfulness." In this class, we will investigate the mind and the self from the perspective of an early Buddhist school called Theravada. Students will examine the universal predicaments and struggles through the life of a prince who renounced his kingdom and became known as Buddha and also the Great Physician. His legacy of mindfulness–insight meditation will be taught and practiced, and the benefits will be discussed.

**MCP 7601: Supervised Clinical Practicum: Individual (Three Semesters) (2, 2, 2 units) [CMH, ICP, SOM]**

Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

**MCP 7602: Supervised Clinical Practicum: Group (Three Semesters) (2, 2, 2 units) [All Concentrations]**

Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

**MCP 7603: Pre/Post Practicum (0 units)**

Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum (either Individual or Group).

**MCP 7604: Supervised Clinical Practicum: Individual (in school settings) (Two Semesters) (3, 3 units) [CMH, ICP, SOM]**

Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

**MCP 7605: Supervised Clinical Practicum: Group (in school settings) (Two Semesters) (3, 3 units) [CMH, ICP, SOM]**

Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

## COMMUNITY MENTAL HEALTH

## MA IN COUNSELING PSYCHOLOGY WITH A CONCENTRATION IN COMMUNITY MENTAL HEALTH

### Program Chair

Steven Tierney, EdD

### Core Faculty

Fernando Castrillon, PsyD

Josefa Maria Molina, PhD

### Adjunct Faculty

Marjorie Chaset, LMFT

Perri Franskoviak, PhD

Anthony Guarnieri, PhD

Naomi O'Keefe, PhD

Mark Purcell, PsyD

Todd Troutman, PhD

Deborah Yarock, LMFT

Saul Zelan, MD

### About the Program

The Community Mental Health program is based on two core beliefs: First, based on our social justice and community psychology foundations, therapy is a partnership between the therapist and the individual or family engaged in care. Second, therapy delivered in community settings must be based on excellent clinic skills and sound theory. This program prepares therapists to work from this foundation in either community programs or private practice. A strong commitment to diversity, inclusion, and equity guides our recruitment, teaching, learning, and professional practice.

The Community Mental Health program has four key foundational principles:

1. Social justice: Our work in the community is clinically strong and built on a platform of liberation, critical, and community psychologies. When you graduate from this program, you will be able to deliver psychotherapy that is excellent, evidence based, and created in partnership with your clients.
2. The Recovery and Resiliency Model is stressed throughout our curriculum as we actualize the California Mental Health Services Act and its call for inclusive, appropriate, and effective care for all communities and individuals.
3. This program builds the strong core clinical skills that engender successful psychotherapy. These skills include assessment, diagnosis, prognosis, treatment planning, and evaluation. The need for these skills is supported by the Board of Behavioral Sciences and our professional organizations.
4. The program stresses an integrative model of psychotherapy and introduces students to a range of therapeutic theories and models. CMH emphasizes training in and an option for specialization in the following: family systems therapy, psychodynamic therapies, and/or humanistic and mindfulness therapies.

CIIS developed this program in partnership with public and nonprofit mental health agencies in the San Francisco Bay Area. The result: a program that makes strong links between the classroom and clinical education. Hands-on, experiential learning begins in the first semester and supports and encourages your professional development. An advisory council helps ensure that the program design continues to meet the needs of these agencies and will help strengthen the ties that CIIS has to organizations that are the potential employers of our graduates.

Many professionals were consulted during the planning and development stages of this community mental health initiative. They were asked for their input regarding the need for a community mental health program and the training it would require. Clinics and treatment programs are now seeing clients who have severe psychopathology, dual and triple diagnoses, and substance abuse; many who belong to the Asian and Latino communities and have a first language other than English; and clients who may be impoverished and homeless. Therefore, directors and clinicians who were interviewed expressed unanimous support for the new program based on their experience of the level and type of therapy now required to serve an increasingly diverse community of clients.

Directors and clinicians indicated that they look forward to working with CIIS graduates who will intern at their clinics or be hired as new staff. Having already received core course training in areas such as cultural competence and case management, the graduates will eliminate the need for clinic staff to spend valuable time training them in essential areas of client need. They will also enter the field with a greater level of expertise and be able to offer quality treatment to clients. CMH students have excelled in trainee and intern sites across the Bay Area.

## Program Format

The courses are taught in a combination of weeklong intensives (at the start of each fall semester), weekends, evenings, weekend intensives, and online. The curriculum facilitates and supports working men and women in achieving maximum educational outcomes while maintaining a healthy work-life balance.

## Learning Activities

As an integral part of their counseling psychology education, students are introduced to the fundamentals of intensive and supplemental case management and the provision of public sector therapeutic services in order to prepare them to work effectively in collaborative, multidisciplinary teams with other mental health and primary care providers. Coursework is closely integrated with practicum work in community agencies, where students are observed and counseled in their work with clients of diverse cultures and with complex and often severe mental health issues.

The degree program consists of a 60-semester-unit program of core, concentration, and elective courses and related practicum work that fulfills all of the educational requirements of California's Marriage and Family Therapy (MFT) license and the Licensed Professional Clinical Counselor (LPCC) license. The curriculum expands upon traditional psychology education, promoting a holistic view of the individual in the context of his or her family, community, and culture, and cultivating understanding of and respect for all clients' values, beliefs, and expectations. The program is designed to provide students with a solid background in psychological theory and methods as a foundation for intensive clinical training in systemic approaches to human problems. While students are prepared for public service careers, they are also fully qualified for private practice if they choose that option in their career plans.

## Personal Psychotherapy

Fifty hours of individual, group, family, or couples therapy are required to be completed before graduation. Recent therapy experience that meets the guidelines may fulfill this requirement with the advisor's approval.

## Admissions Requirements

Applicants must meet the general admissions requirements of the Institute. These include academic transcripts, an autobiographical statement, a statement of goals, and two letters of recommendation.

This program has been designed for those with experience in the public and community mental health environments. In selecting candidates for admission, the program considers the following factors to be desirable: a background, interest, and demonstrated commitment to public and community mental health; and evidence of a commitment to achieving positive health outcomes in these settings. Experience in community planning, community organizing, and/or social justice in a paid or volunteer position will be helpful. The candidate should have sufficient personal stability and energy to become an effective helper, and should have present interests and past academic records that indicate probable success in completing graduate studies. The statement of professional goals and objectives submitted with the application form should address these issues. In addition, CMH requests a current résumé as the program.

In addition to the above considerations, the program seeks individuals who exhibit the interpersonal communication skills required of psychotherapists. These include a congruence of feelings and action, an ability to listen and attend, a willingness to be self-reflective, and openness to evaluating and changing behaviors and attitudes.

## Curriculum

### MA in Counseling Psychology with a concentration in Community Mental Health—60 units

#### I. Counseling Courses

MCP 5101	Professional Ethics and Family Law
MCP 5108	Psychopathology and Psychological Assessment
MCP 6101	Human Sexuality
MCP 6401	Research Methods
MCP 6502	Child Therapy
MCP 7603	Pre/Post Practicum (0 units)

#### II. Counseling Courses with an emphasis in Community Mental Health

These courses have equivalencies in the Drama Therapy, Expressive Arts Therapy, Integral Counseling Psychology, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.

MCPC 5111	Professional Ethics and Family Law
MCPC 5201	Human Development and the Family
MCPC 5501	Psychodynamics
MCPC 5602	The Clinical Relationship (for students who entered prior to 2012)
MCPC 5620	The Clinical Relationship and Therapeutic Communication
MCPC 5622	Group Facilitation and Group Therapy (for students who entered prior to 2012)
MCPC 5632	Group Facilitation and Group Therapy
MCPC 7601	Supervised Clinical Practicum: Individual (minimum of three semesters)

MCPC 7602	Supervised Clinical Practicum: Group (minimum of three semesters)
MCPC 7606	Supervised Clinical Practicum: Group, in Community or Public Settings (minimum of three semesters)

### III. Community Mental Health Concentration Courses

These courses do not have equivalencies in the other concentrations.

CMH 5006	Case Management and Treatment Planning in Community Mental Health
CMH 5009	Mental Health, Addiction, and the Philosophy of Recovery and Resiliency
CMH 5010	Treatment of Persons with Severe and Persistent Mental Illness
CMH 5023	Diagnosis and Treatment of Co-occurring Disorders and Addiction
CMH 5024	Couple and Family Therapy
CMH 5025	Therapy with Adolescents and Transition-Aged Youth
CMH 5027	Advanced Psychotherapy Theory and Practice
CMH 5029	Theories and Practices in Community Mental Health
CMH 5031	Trauma, Crisis, and Recovery-Based Practice
CMH 5033	Diagnosis and Treatment of Co-occurring Disorders and Addiction
CMH 5035	Advanced Psychotherapeutic Theory and Practice: Child, Adolescent Emphasis
CMH 5042	Humanistic Mindfulness-Based Therapies with Family
CMH 5045	Family Systems Therapy
CMH 6001	Advanced Therapy and Treatment: Severe and Persistent Mental Illness
CMH 6613	Socio-Cultural Foundations to Family Therapy
CMH 6651	Beyond Cultural Competence: Cultural Humility in Family Therapy
CMH 7701	Integrative Seminar: Final Project

### IV. Electives

CMH 5015	Object Relations
CMH 5016	Dream and Fantasy Integration: A Jungian Perspective
CMH 5022	Current Issues in Family Protection

## Additional MFT and LPCC Requirements

Licensure for the MFT or the LPCC in California requires the student to successfully complete 15 hours of the following workshop as part of the degree program prior to graduation. It must be completed through an accredited college or university:

- Spousal/Partner Abuse, Detection, and Intervention

The following workshops may be taken after completing the MA but before applying for MFT or LPCC licensure. They must be completed through an accredited college or university; a BBS-approved continuing education provider; or a country, state, or other government entity:

- Child Abuse Assessment and Reporting (7 hours)
- Human Sexuality (10 hours)
- Aging and Long-Term Care (10 hours)
- Crisis/Trauma Counseling (15 hours) for the LPCC
- Psychopharmacology (2 semester units or 3 quarter units) for the LPCC

Note: The Master of Arts programs in Counseling Psychology require that one year of practicum training be taken at CIIS. Practicum training units will not be accepted in transfer.

## Course Descriptions

### CMH 5006: Case Management and Treatment Planning in Community Mental Health (2 units)

This course will provide information and skills development in the fundamentals of case management, including strategies to help clients plan and navigate complex public health and social services systems. Students will be equipped to help clients create case plans that include options for graduation from public services when the client is ready to do so. This aspect of training will enable the therapists to assist their clients in navigating “the system,” enabling them to access needed services across multiple service systems.

### CMH 5007: Theories and Practices in Community Mental Health (2 units)

This course will provide practical information on the challenges and opportunities faced by therapists working in publicly funded settings. Topics include appropriate therapeutic models for use in public health settings; the integration of medical and mental health services; the continuum of care models of social services; and mental health, ethics, and confidentiality in public settings. This course will also equip therapists to assume positions in public and community agencies as managerial and administrative leaders.

### CMH 5009: Mental Health, Addiction, and the Philosophy of Recovery and Resiliency (2 units)

This course will present a new approach to mental health services, which is a holistic view of mental illness that focuses on the person, not just the symptoms. An emphasis on consumer rights, advocacy, and social change will be presented. Applications and adaptations to issues of human diversity will be discussed. The evolution of these theories from the addiction services sector to broader application in mental health will be described and experienced.



**CMH 5010: Treatment of Persons with Severe and Persistent Mental Illness (2 units)**

Clients in public and community mental health systems frequently present with dynamic and complex problems. Treatment approaches and effective strategies for developing mental health outcomes will be examined.

**CMH 5015: Object Relations: Theory and Practice (2 units)**

In this course, students will learn how to identify and treat patients with advanced and complex psychological needs, in particular patients encountered in Community Mental Health Clinics (patients of the borderline and psychotic organization). Students will gain deeper understanding of the basic human psyche, how it is organized, and how change to that structure can occur. This course will cover the concepts of internal objects, splitting, projective identification, paranoid-schizoid, depressive and autistic-contiguous positions, holding, containment, learning from experience, transitional objects, playing, alpha functioning, beta bits, and the use of transference and countertransference in the treatment of psychological disorders. The primary works of Melanie Klein, D. W. Winnicott, Wilfred Bion, and Thomas Ogden, along with a few others, will be the emphasis of this course.

**CMH 5016: Dream and Fantasy Integration: A Jungian Perspective (2 units)**

Course focuses on the role that dreams and fantasies play in our lives based on a Jungian approach. Concepts are derived from Native American history, Shamanic studies, mythology, fairy tales, and more. Basic tenants of Jungian theory will be learned initially, followed by special emphasis upon working with dreams and fantasies in psychotherapeutic work. Classroom exercises will serve to elaborate and amplify dream and fantasy material in a way that will deepen one's knowledge of how the unconscious world comes into play in our everyday lives.

**CMH 5022: Current Issues in Family Protection and Therapy (3 units)**

This course will provide a working knowledge of law, public policy, and treatment implication relating to key topics in the profession of community mental health. Specific components of the course will include the following: child abuse assessment and reporting, spousal abuse, domestic violence and partner abuse, aging, and long-term care. The course meets the requirements of the BBS for coverage of these topics.

**CMH 5023: Diagnosis and Treatment of Co-occurring Disorders and Addiction (2 units)**

The interrelationships between mental, emotional, behavioral, and chemical dependency problems in the lives of clients will be examined. Effective clinical skills will be presented in the context of issues related to diagnosis, treatment, and treatment compliance of dually diagnosed clients.

**CMH 5024: Couple and Family Therapy (3 units)**

Theories and methods of couples therapy and family therapy, including systemic, strategic, narrative, family-of-origin, structural, and other major theories. This course includes significant experiential learning.

**CMH 5025: Therapy with Adolescents and Transition-Aged Youth (2 units)**

This course provides the theories, applications, and methods for effectively engaging adolescents and transition-aged youth in therapy. Transition-aged youth as a subpopulation have been identified by the State of California as a priority population for effective therapeutic interventions. Students will identify and experience best practices in this field.

**CMH 5026: Trauma, Crisis, and Recovery-Based Practice (2 units)**

This course will enable students to identify clients with complex traumatic disorders and identify effective assessment and treatment protocols. Methods for conceptualizing, assessing, and treating individuals, families, and communities where serious crisis or trauma has occurred will be presented and experienced.

**CMH 5027: Advanced Psychotherapy Theory and Practice (2 units)**

This course is designed to support CMH students in their first year of practicum. Building on previous coursework, particularly Therapeutic Communication and The Clinical Relationship, this course provides more advanced ways of understanding and supporting the process of change within psychotherapy practice. Community mental health-oriented psychotherapeutic interventions, including how to best work within multidisciplinary teams and how to most effectively use case management interventions to further therapy goals, will be emphasized.

**CMH 5029: Theories and Practices in Community Mental Health (3 units)**

This course will provide basic theory and introductory practice in the recovery model of mental health and its application in psychodynamic, family systems, humanistic, and mindfulness-based therapies. The course will prepare students to provide therapy in the context of liberation and community psychology. It will also prepare students to work effectively as therapists working in publicly funded settings. Topics include applicability of therapeutic models in public health settings; the integration of medical and mental health services; and the continuum of care models of social services and mental health.

**CMH 5031: Trauma, Crisis, and Recovery-Based Practice (3 units)**

This course will enable students to identify and assess clients with complex traumatic disorders, and to identify and implement effective treatment protocols. Methods for conceptualizing, assessing, and treating individuals, families, and communities where serious crisis or trauma has occurred will be presented and experienced. As well, current controversies in the field and emerging treatments in line with recovery-based practice will also be covered.

**CMH 5033: Diagnosis and Treatment of Co-occurring Disorders and Addiction (3 units)**

The interrelationships between mental, emotional, behavioral, and chemical dependency problems in the lives of clients will be examined.

Effective clinical skills will be presented in the context of issues related to diagnosis, treatment, and treatment compliance of dually diagnosed clients. Students will learn about the legal and medical aspects of substance abuse, populations at risk, the role of support persons, support systems, and community resources.

**CMH 5035: Advanced Psychotherapeutic Theory and Practice: Child, Adolescent Emphasis (3 units)**

Course presents assessment, diagnosis, treatment planning, and treatment of children, adolescents, transition-aged youth (TAY), and their families. Case material introduces and provides clinical training in multiple strategies of intervention. This course provides the theories, applications, and methods for effectively engaging adolescents and transition-aged youth in therapy. TAY, as a subpopulation, have been identified by the State of California as a priority population for effective therapeutic interventions.

**CMH 5042: Humanistic Mindfulness-Based Therapies with Family (3 units)**

Presents a history of humanistic and mindfulness-based psychotherapies and their application in community clinical settings. Offers a historical perspective, beginning with Carl Rogers's theory through the development of mindfulness-based theory and practice. Case materials present assessment, diagnosis, prognosis, treatment planning, and treatment options using these theories. Students will experience and practice multiple methods of evaluation and the implementation of evidence-based practices in community mental health settings. Examines relationships between humanistic, mindfulness, and other clinical theories.

**CMH 5045: Family Systems Therapy (3 units)**

Presents a history of family systems, related psychotherapies, and their application in community clinical settings. Offers a historical perspective beginning with Murray Bowen's research through the development of evidence-based and culturally appropriate theory and practice for the families of California today, including the application of counseling constructs, assessment and treatment planning, clinical interventions, therapeutic relationships, psychopathology, and other clinical topics. Case materials present the impacts of culture, race, sexual orientation, and gender identity on family development and process. The effects of poverty, class, and immigration will be analyzed and addressed as therapeutic opportunities and challenges. Students will experience and practice multiple methods of evaluation and the implementation of evidence-based practices in community mental health settings. Examines relationships between family systems therapy and other clinical theories.

**CMH 5111: Professional Ethics and Family Law (3 units)**

This course provides the basic theories and practice necessary to design and facilitate psychoeducational groups, special-topic groups, peer support groups, and other groups currently delivered in community mental health settings. In addition, students will learn theories, practice, and techniques, including principles of group dynamics, group process components, group developmental stage theories, therapeutic factors of group work, and group leadership styles and approaches. Pertinent research and literature on group counseling methods will be presented, and students will practice multiple methods of evaluation of group effectiveness.

**CMH 5620: The Clinical Relationship and Therapeutic Communication (3 units)**

This course provides an overview of key concepts and methods in therapeutic communication and the clinical relationship. The relationship between therapist and client is one of the central concerns of contemporary theories of therapeutic change. This course explores the relationship between therapist and client from the perspectives of contemporary psychodynamics, person-centered, feminist, and queer theories. It provides various perspectives on transference and countertransference, the working alliance and the therapeutic partnership, and how to work with these dynamics in the clinical setting. The course includes role-plays and simulations to further the understanding of therapeutic communication.

Prerequisite: CMH student.

**CMH 5632: Group Facilitation and Group Therapy (3 units)**

This course provides the basic theories and practice necessary to design and facilitate psychoeducational groups, special-topic groups, peer support groups, and other groups currently delivered in community mental health settings. In addition, students will learn theories, practice, and techniques, including principles of group dynamics, group process components, group developmental stage theories, therapeutic factors of group work, and group leadership styles and approaches. Pertinent research and literature on group counseling methods will be presented, and students will practice multiple methods of evaluation of group effectiveness.

**CMH 6001: Advanced Therapy and Treatment: Severe and Persistent Mental Illness (3 units)**

This course involves a careful examination of the etiology (biological, psychological, and social), clinical diagnosis, and treatment of severe and persistent mental illness (i.e., schizophrenia, bipolar disorder, severe character pathology, dual diagnosis) in a community mental health setting. A comprehensive, integrative, and contemporary theoretical framework through which to understand and treat severe and persistent mental illness across the lifespan will be introduced. Students will become adept at differential diagnosis and the application of effective, evidenced-based treatments found in community mental health settings. Included will be consideration of issues related to the early onset of psychosis; the inclusion of family members in treatment; and the application of recovery and wellness principles in the treatment of severe mental illness.

**CMH 6613: Sociocultural Approaches to Family Therapy (3 units)**

Students will engage in a 15-hour service learning project in a community mental health setting that is unfamiliar to the student. Using the principles learned in class, this experience will offer the opportunity for the student to explore a growing sense of self-awareness around cultural differences, as well as increase knowledge and skills in working in a diverse community setting. Students will also explore the concept of cultural humility and its application in the provision of culturally informed community mental health work.

Prerequisite: CMH student.

**CMH 6651: Beyond Cultural Competence: Cultural Humility in Family Therapy (2 units)**

Racism, sexism, and other forms of oppression constrain the lives of diverse clients and impede family therapy within community mental health settings. This advanced course builds on the overview provided in CMH 6605 and develops and enhances skills that enable the therapist to deliver family therapeutic services to the diverse populations in the San Francisco Bay Area, California, and beyond. Diversity factors to be studied include, but are not limited to, race, ethnicity, social class, language, sexual orientation, gender identity, disability, immigration status and history, and type of family. Understanding and working effectively with these factors is crucial to maximizing effective and culturally competent therapeutic interventions. However, in today's community mental health settings, delivering culturally competent services is only the beginning. An additional component this course seeks to embrace is that of cultural humility, which privileges a patient-focused model of working and emphasizes therapist self-awareness and a respectful attitude toward diverse points of view.

Prerequisite: CMH 6605.

**CMH 7606: Supervised Clinical Practicum: Group, in Community or Public Settings (3 units)**

Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills. Specific skills in case documentation and professional writing will be practiced.

**CMH 7701: Integrative Seminar—Final Project (3 units)**

This culminating course provides an opportunity for students to reflect on their processes of personal and academic integration in the CMH program. Students will demonstrate the following: key learning from theoretical and conceptual standpoints, and knowledge of community and public mental health systems and clinical experiences.

**MCP 5101: Professional Ethics and Family Law (2 units)**

Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.

**MCP 5108: Psychopathology and Psychological Assessment (3 units)**

This combined course provides a historical, comparative, and contemporary overview of the development and clinical presentation of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual, along with a survey of the clinical process of testing for both psychopathological structures and nonpathological personality features and traits. The individual counselor's ability to clinically analyze and interpret assessment instruments, including diagnostic tests, will be emphasized.

**MCP 5646: Career Counseling Theory and Practice for Therapists (3 units)**

See MCP section for course description.

**MCP 6101: Human Sexuality (1 unit)**

This course explores personal, interpersonal, and transpersonal dimensions of sexual experience, including awareness, attitudes, meaning, expression, response, sexual counseling, and integration with personal development.

**MCP 6401: Research Methods (3 units)**

Overview of research methodologies with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

**MCP 6502: Child Therapy (2 units)**

Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention.

**MCP 7601: Supervised Clinical Practicum: Individual (2 units)**

For MCP Practicum students working in schools. Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

**MCP 7603: Pre/Post Practicum (0 units)**

Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum (either Individual or Group).

**MCPC 5111: Professional Ethics and Family Law (3 units)**

This course covers professional orientation, ethics, and law in counseling, including California law. It examines professional ethics for marriage and family therapists and professional clinical counselors, professional ethical standards and legal considerations, licensing law and process, regulatory laws that delineate the profession's scope of practice, counselor-client privilege, confidentiality, the client dangerous to self or others, treatment of minors with or without parental consent. Also discussed will be the relationship between the practitioner's sense of self and human values, functions and relationships with other human service providers, strategies for collaboration, and advocacy processes needed to address institutional and social barriers that impede access, equity, and success for clients.

**MCPC 5201: Human Development and the Family (3 units)**

Theories and research in life transitions, stages of development, and rites of passage, from prenatal conditions through adult experience to dying.

**MCPC 5501: Psychodynamics (3 units)**

Presents a history of psychodynamic ideas and their application in clinical settings. Offers a historical perspective beginning with Freudian theory through the development of object relations theory. Covers basic theoretical and clinical concepts, clinical theories about the self and self-development, and the topics of transference, countertransference, and defense. Examines relationships between psychodynamic and other clinical theories.

**MCPC 5602: The Clinical Relationship (3 units)**

The relationship between therapist and client is one of the central concerns of contemporary theories of therapeutic change. This course explores the relationship between therapist and client from the perspectives of contemporary psychoanalysis, humanism, and self-psychology. It provides various perspectives on transference and countertransference, and how to work with these dynamics in the clinical setting.

**MCPC 5610: Therapeutic Communication (2 units)**

This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, and other approaches. Experiential portion includes role-play and simulations.

**MCPC 5620: The Clinical Relationship and Therapeutic Communication (3 units)**

This course provides an overview of key concepts and methods in therapeutic communication and the clinical relationship. The relationship between therapist and client is one of the central concerns of contemporary theories of therapeutic change. This course explores the relationship between therapist and client from the perspectives of contemporary psychodynamics and of person-centered, feminist, and queer theories. It provides various perspectives on transference and countertransference, the working alliance and the therapeutic partnership, and how to work with these dynamics in the clinical setting. The course includes role-plays and simulations to further the understanding of therapeutic communication.

**MCPC 5622: Group Facilitation and Group Therapy (2 units)**

This course provides the basic theories and practice necessary to design and facilitate psychoeducational groups, special-topic groups, peer support groups, and other groups currently delivered in community mental health settings. In addition, basic theories and practice in group process will be presented and experienced.

**MCPC 5632: Group Facilitation and Group Therapy (3 units)**

This course provides the basic theories and practice necessary to design and facilitate psychoeducational groups, special-topic groups, peer support groups, and other groups currently delivered in community mental health settings. In addition, students will learn theories, practice, and techniques, including principles of group dynamics, group process components, group developmental stage theories, therapeutic factors of group work, and group leadership styles and approaches. Pertinent research and literature on group counseling methods will be presented, and students will practice multiple methods of evaluation of group effectiveness.

**MCPC 7602: Supervised Clinical Practicum (2 units)**

Presentation and discussion of case material. Emphasizes upon case formulation, the therapeutic relationship, and the development of clinical skills.

**MCPC 7604: Supervised Clinical Practicum: Individual (in school settings) (Two Semesters) (3, 3 units)**

Presentation and discussion of case material. Emphasizes upon case formulation, the therapeutic relationship, and the development of clinical skills.

**MCPC 7605: Supervised Clinical Practicum: Group (in school settings) (Two Semesters) (3, 3 units)**

Presentation and discussion of case material. Emphasizes upon case formulation, the therapeutic relationship, and the development of clinical skills.

**MCPC 7606: Supervised Clinical Practicum: Group (in community or public settings) (3 units)**

Presentation and discussion of case material. Emphasizes upon case formulation, the therapeutic relationship, and the development of clinical skills. Specific skills in case documentation and professional writing will be practiced.



## DRAMA THERAPY

### MA IN COUNSELING PSYCHOLOGY WITH A CONCENTRATION IN DRAMA THERAPY

#### Program Chair

Renée Emunah, PhD, RDT/BCT

#### Core Faculty

F. Antonio Ramírez-Hernández, PsyD

Gary Raucher, MA, RDT/BCT, MFT

#### Adjunct Faculty

Deborah French Frisher, MA, MFA, RDT

Sylvia Israel, MA, MFT, RDT, TEP

Eva Leveton, MA, MFT,

Randy McCommons, MA, MFT, RDT/BCT

Elizabeth McDonough, MA, MFT, RDT

Susan Coto McKenna, MS, ADTR

Marty Mulkey, MA

Sheila Rubin, MA, MFT, RDT/BCT

Nina Strongylou, MA, MFT, RDT/BCT

Armand Volkas, MFT, RDT/BCT, MFA

#### About the Degree

*Drama therapy invites us to uncover and integrate dormant aspects of ourselves, stretch our conception of who we are, and experience our intrinsic connection with others.*

—Renée Emunah, *Acting for Real*

Freedom and possibility are two key words that begin to describe the essence of drama therapy. Life is finite; there are only so many experiences we can have. But in drama, the opportunities and options are endless, enabling us to dive deeper into the richness of life. And when the dramas are authentic and “real,” they have the power to affect, and even alter, our real lives profoundly. For the past thirty years, we have been investigating how therapeutically adapted dramatic processes work over time to heal wounds, facilitate lasting change, and help people to reach their highest potential.

The CIIS Drama Therapy program is one of only a few master’s programs in the field accredited and approved by the North American Drama Therapy Association, and is one of only a handful of such programs in the world. CIIS is internationally recognized as housing one of the world’s most highly developed and rigorous training programs for drama therapists.

The primary sources of drama therapy include dramatic play, theater, role-play, psychodrama, and dramatic ritual. Drama therapy, as one of the creative art therapies, facilitates artistic expression—engendering clarity, mastery, meaning, and hope. In drama therapy, we choose from a wide array of therapeutically adapted dramatic processes—including storytelling, improvisation, self-revelatory performance, life review, playback theater, physical theater, creative drama, and puppetry—and we tailor the work to the needs of specific groups or individuals. Drama therapy includes the other arts; in drama therapy, music, dance/movement, art, poetry, and photography/video are selectively incorporated to enhance the therapeutic or aesthetic nature of the work.

Our aim in the program is to take people on a challenging and compelling personal and intellectual journey toward deeper levels of understanding and developing competence in drama therapy. Our commitment is to provide a rigorous, multilayered training in using this potent medium ethically, respectfully, and skillfully. Faculty and students delve into the complexities, subtleties, and possibilities of drama therapy. Coursework is sequenced and progressive. Theoretical, practical/clinical, and experiential formats are incorporated. Small, action-oriented classes within a cohort model support students’ personal development and sense of community. While many people who come to our program are already familiar with the transformative power of drama (on themselves and others), even the first semester of the program reveals new dimensions to the field and gives a glimpse of the vast range of exploration ahead.

Drama therapy is the systematic and intentional use of drama and theater processes to promote emotional growth and psychological integration. The field of drama therapy, which was founded in 1979, has a solid theoretical basis. Many models and methods (including Emunah’s Integrative Five Phase Model of Drama Therapy, Johnson’s Developmental Transformations, and Landy’s Role Method) are studied. Clinical issues (such as distinguishing compulsive and constructive reenactment, therapeutic direction of improvisational enactment, creative responses to resistance, and use and misuse of psychodramatic tools) are examined from multiple perspectives.

We use role-play and enactment in training, making learning more engaging, embodied, and interactive. We believe that learning can and should be relevant, exciting, and transformative.

The rapidly expanding field of drama therapy offers a huge range of work opportunities, and we encourage students to pursue their individual passions. The unique combination of a solid background in counseling psychology and specialized training in drama therapy, along with facility in leading groups (a skill that mental health facilities highly value), are some of the qualifications that have led our graduates to obtain

satisfying jobs readily. Alums work in private practice, psychiatric settings, community mental health, schools, prisons, and substance abuse treatment programs; they work with children, at-risk adolescents, seniors, veterans, and polarized groups in the community. Some use action methods and role-play in corporate consulting, diversity training, and small- and large-scale community projects. Others are engaged in research, teaching, publication, performance, or doctoral and postdoctoral pursuits. Faculty members are experienced practitioners, many of them pioneers in the field of drama therapy.

The program follows the guidelines set forth by the North American Drama Therapy Association (NADTA, formerly the National Association for Drama Therapy, NADT) and meets the academic requirements that enable a student to qualify as a Registered Drama Therapist (RDT). The program also meets the academic requirements for Marriage and Family Therapy (MFT) licensure in the state of California. Coursework meeting the educational requirements for the Licensed Professional Clinical Counselor (LPCC) is also available.

### **Drama Therapy Pre-practicum and Practicum/Supervision**

During the first year of the program, students complete a pre-practicum of 45 hours in drama therapy. In the pre-practicum, the student works as a participant-observer in a clinical setting with an experienced drama therapist. No academic credit is earned.

Beginning the second year of the program, students complete one academic year of practicum, involving 17 hours per week on-site in a clinical setting. Students take **MCPD 7602 concurrently with the first-, second-, and third-semester practicum**. Students receive on-site supervision by a licensed clinician, as well as small-group supervision in drama therapy at the Institute. A list of placements is provided. Proposed facilities for practica include settings with children, adolescents, adults, and seniors in psychiatric hospitals, day treatment centers, schools, and outpatient clinics. Work is conducted with groups as well as with individuals and families.

Students who wish to be eligible for MFT licensing must fulfill specific internship requirements (intern registration, minimum and maximum hours within a range of categories, and licensed supervision). Information about MFT licensing is continually being updated by the Institute's Field Placement Office.

### **Integrative Seminar in Drama Therapy: Final Project**

This 4-unit seminar integrates two years of study in the process, theory, and practice of drama therapy. The student produces a final project that may include either a self-revelatory performance; a theoretical paper or article; an edited video documenting the progression of a drama therapy treatment with clients; or a therapeutic performance that the student directs.

### **Personal Psychotherapy**

Forty-five (45) hours of individual, group, family, or couples therapy are required to be completed before graduation. Recent therapy experience that meets guidelines may fulfill this requirement with the advisor's approval.

### **Plan of Study**

Courses are generally scheduled on two days to meet the needs of students who work part-time. Students may complete the program in two or three years. (Two years would include attending two summers.) Further information about course sequencing is available from the Drama Therapy program.

### **Admissions Requirements**

Applicants must meet the general admissions requirements of the Institute, as well as specific requirements for the program. These include academic transcripts from all previously attended universities and colleges; a self-reflective autobiographical paper; a statement of professional and academic goals; two letters of recommendation; and a listing of theater, psychology, creative arts therapy, and human service experiences. Individual and group interviews are conducted.

The program seeks highly motivated, creative, and mature students who have already demonstrated a strong interest in the integration of theater and therapy. Personal integrity, emotional maturity, and self-direction are essential attributes. Applicants must have a background in drama and theater (the program does not offer theater training). A bachelor's degree in one of the following is generally required: Drama or Theater, Psychology, Educational Theater, or Education. A minimum of two undergraduate psychology courses is required, and volunteer or paid work experience in human services is strongly recommended. The program is designed for fall-semester entry.

## **Curriculum**

### **MA in Counseling Psychology with a concentration in Drama Therapy—60 units**

#### **I. Counseling Courses—16 units**

MCP 5101	Professional Ethics and Law
MCP 5108	Psychopathology and Psychological Assessment
MCP 5201	Human Development and the Family
MCP 6101	Human Sexuality
MCP 6102	Alcohol and Chemical Dependency Counseling
MCP 6103	Multicultural Counseling and the Family
MCP 6502	Child Therapy
MCP 6546	Community Mental Health and the Recovery Model

## II. Counseling Courses with an emphasis in Drama Therapy—19 units

These courses have equivalencies in the Community Mental Health, Expressive Arts Therapy, Integral Counseling Psychology, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.

MCPD 5604	Group Dynamics and Creative Arts Therapies
MCPD 5605	Family Dynamics and Therapy
MCPD 5608	Psychotherapy Theories and Practices
MCPD 5610	Therapeutic Communication
MCPD 6401	Research Methods
MCPD 6605	Advanced Family and Couples Therapy: Action-Oriented Approaches
MCPD 7602	Supervised Clinical Practicum/Case Seminar in Drama Therapy (three semesters)

## III. Drama Therapy Concentration Courses—23 units

These courses do not have equivalencies in the other concentrations.

PDT 5501	Drama Therapy Theory
PDT 5602	Drama Therapy Process and Technique
PDT 5603	Drama Therapy Practice
PDT 5605	Psychodrama
PDT 5607	Special Methods in Drama Therapy I: Developmental Transformations
PDT 5614	Advanced Improvisation and Playback Theater
PDT 5626	Individual Drama Therapy
PDT 5627	Trauma and Resilience: Embodied Approaches to Treatment
PDT 5628	Advanced Integrative Five Phase Model of Drama Therapy
PDT 6604	Drama Therapy and Social Change
PDT 6607	Special Methods in Drama Therapy II: Advanced Developmental Transformations
PDT 8888	Special Topics in Drama Therapy

## IV. Electives—2 units

2 units from any CIIS program (or approved Independent Studies)

## Additional MFT and LPCC Requirements

Licensure for the MFT or the LPCC in California requires the student to successfully complete 15 hours of the following workshop as part of the degree program prior to graduation. It must be completed through an accredited college or university:

- Spousal/Partner Abuse, Detection, and Intervention

The following workshops may be taken after completing the MA but before applying for MFT or LPCC licensure. They must be completed through an accredited college or university; a BBS-approved continuing education provider; or a country, state, or other government entity:

- Child Abuse Assessment and Reporting (7 hours)
- Human Sexuality (10 hours)
- Aging and Long-Term Care (10 hours)
- Crisis/Trauma Counseling (15 hours) for the LPCC
- Psychopharmacology (2 semester units or 3 quarter units) for the LPCC

Note: The Master of Arts programs in Counseling Psychology require that one year of practicum training be taken at CIIS. Practicum training units will not be accepted in transfer.

## Course Descriptions

### PDT 5501: Drama Therapy Theory (3 units)

An exploration of the theoretical foundations of drama therapy, as well as an examination of its major theorists, approaches, and core constructs, such as play, role, ritual, improvisation, embodiment, projection, and aesthetic distance. Students study the interface of drama therapy with social justice work and other forms of psychotherapy, as well as variations of approach used with diverse populations and their presenting challenges.

### PDT 5602: Drama Therapy Process and Technique (3 units)

An experiential course demonstrating the process and progression of a drama therapy series from the establishment of a playful, creative environment to the development of in-depth personal and interpersonal work. Students experience Renée Emunah's Integrative Five Phase Model of Drama Therapy and are introduced to self-revelatory performance.

### PDT 5603: Drama Therapy Practice (3 units)

An examination of clinical and practical issues in drama therapy, including working with resistance, making interventions within the dramatic mode, directing and developing scenework in accordance with therapeutic objectives, and applying drama therapy methods in a variety of clinical contexts. Through the use of role-play and video feedback, students develop skills in leadership.

**PDT 5605: Psychodrama (3 units)**

Theory and practice of psychodrama as a therapeutic tool with groups, families, couples, and individuals. Participants experience the roles of protagonist, auxiliary, and director. The efficacy of various warm-ups and techniques with different populations are examined.

**PDT 5607: Special Methods in Drama Therapy I: Developmental Transformations (1 unit)**

An experiential introduction to a developmental drama therapy approach that emphasizes improvisation, embodied free association, and elucidation of imagery and metaphor as a means of exploring clinical material. The diverse theoretical roots of this approach, ranging from existentialism to Grotowski, are also explored.

**PDT 5614: Advanced Improvisation and Playback Theater (1 unit)**

An experiential course involving the refinement of improvisational acting skills and ensemble work. A focus on the Playback Theater form, which transforms personal stories told by audience members into improvised theater pieces on the spot, incorporating music, movement, ritual, and spoken improvisation. Students will perform Playback in the community.

**PDT 5626: Individual Drama Therapy (1 unit)**

A practical/clinical examination of the application of drama therapy with individual clients, including shifting between and integrating verbal and dramatic methods in one-on-one work; engaging the individual client over the course of a multiphased therapeutic relationship; selectively supplementing other creative arts therapies; and balancing the consideration of clinical, cultural, social, existential, and relational needs in providing attuned approaches within the dramatic medium.

Prerequisites: PDT student; PDT 5602; PDT 5603.

**PDT 5627: Trauma and Resilience: Embodied Approaches to Treatment (1 unit)**

An exploration of the efficacy of drama therapy approaches in addressing vital issues of safety and containment, modulated distance, desensitization, somatic experiencing, and the cultivation of resilience in treating various traumatic disorders. Current research in neurophysiology, attachment theory, and therapeutic applications of mindfulness and other body-oriented expressive arts therapies is considered.

**PDT 5628: Advanced Integrative Five Phase Model of Drama Therapy (1 unit)**

A seminar exploring the use of the Integrative Five Phase Model of Drama Therapy in various clinical contexts (including brief therapy) and with different populations and age groups; the significance of flow and progression in drama therapy; methods of scene intervention; and research ideas for developing, applying, and expanding this model.

Prerequisites: PDT student; PDT 5602; PDT 5603.

**PDT 6604: Drama Therapy and Social Change (2 units)**

An exploration of the transformative power of drama therapy in the social context, and of the role of the drama therapist as agent of social change and justice. Four approaches to the use of drama and social issues are examined: the Acts of Reconciliation Project, Sociodrama, Theater of the Oppressed, and World Work. A focus on how change occurs in groups, organizations, societies, and nations.

**PDT 6607: Special Methods in Drama Therapy II: Advanced Developmental Transformations (1 unit)**

The work introduced in PDT 5607 is deepened as students learn to integrate additional theoretical understanding and clinical experience into the application of this method. Nuances of the dramatic playspace are explored in relation to expanding the therapeutic relationship with the “drama therapist in role.”

**PDT 7700: Integrative Seminar in Drama Therapy: Final Project (4 units)**

A seminar integrating two years of study in the process, theory, and practice of drama therapy, and culminating in a final project that may include either a self-revelatory performance, a theoretical paper/article, a therapeutic performance that the student directs, or a DVD documenting a drama therapy treatment series.

**PDT 8799: Independent Study (1–3 units)**

Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

**PDT 8888: Special Topics—Advanced Topics in Psychodrama Practice (1 unit)**

This course provides for exploration of theories and clinical applications of psychodrama, sociodrama, and sociometry beyond those covered in PDT 5605.

**PDT 8888: Special Topics (1–3 units)**

Occasional courses offered by faculty related to their current interests and research. For example, Self-Care for Therapists: Mindful and Embodied Approaches explores, through a combination of embodied and contemplative practices, how therapists can balance emotional availability to clients with the cultivation of healthy energetic boundaries.

**MCP 5101: Professional Ethics and Law (2 units)**

Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.



**MCP 5108: Psychopathology and Psychological Assessment (3 units)**

This combined course provides a historical, comparative, and contemporary overview of the development and clinical presentation of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual, along with a survey of the clinical process of testing for both psychopathological structures and nonpathological personality features and traits. The individual counselor's ability to clinically analyze and interpret assessment instruments, including diagnostic tests, will be emphasized.

**MCP 5201: Human Development and the Family (3 units)**

Theories and research in life transitions, stages of development, and rites of passage, from prenatal conditions through adult experience to dying.

**MCP 6101: Human Sexuality (1 unit)**

This course explores personal, interpersonal, and transpersonal dimensions of sexual experience, including awareness, attitudes, meaning, expression, response, sexual counseling, and integration with personal development.

**MCP 6102: Alcohol and Chemical Dependency Counseling (1 unit)**

Survey of current treatment approaches to chemical dependency and examination of humanistic-transpersonal perspectives.

**MCP 6103: Multicultural Counseling and the Family (2 units)**

Therapists need to develop awareness of cultural variations and acquire therapeutic tools to address those differences. The prevalent Eurocentric view of therapy as the only option for therapeutic process is challenged, and alternatives are discussed. Cultural and other human differences, including race, ethnicity, sexual orientation, class, gender, religion, language, and disability, are considered.

**MCP 6502: Child Therapy (2 units)**

Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention.

**MCP 6546: Community Mental Health and the Recovery Model (2 units)**

This course is designed for students in MCP concentrations other than CMH. Students will learn the basic principles of the recovery model of mental health as described and supported by the California Mental Health Services Act of 2004. Students will learn and work with the "mental health recovery" models of service and treatment delivery, including key structural components. Evidence-based treatment interventions will be demonstrated and experienced, and effective strategies for working on integrated service teams and evaluation methodologies will be developed.

**MCPD 5604: Group Dynamics and Creative Arts Therapies (2 units)**

Examination of basic theories of group dynamics. Exploration of group process through group interaction, didactic analysis, and synthesis. Overview of the field of creative arts therapy, with an emphasis on the use of the various modalities—dance/movement, music, art, poetry, and drama therapies—in group work.

**MCPD 5605: Family Dynamics and Therapy (3 units)**

Covers the family life cycle, as well as the theories and methods of major family theories, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy.

**MCPD 5608: Psychotherapy Theories and Practices (2 units)**

A theoretical survey of the major psychotherapy orientations. Students are encouraged to analyze and critique these theories, and to develop an integrative framework using an interpersonal, feminist, and systemic approach. Dramatic methods are incorporated to enhance theoretical understanding.

**MCPD 5610: Therapeutic Communication (2 units)**

An overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, and other approaches. Experiential portion includes role-play and simulations.

**MCPD 6401: Research Methods (3 units)**

Overview of research methodologies with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

**MCPD 6605: Advanced Family and Couples Therapy: Action-Oriented Approaches (2 units)**

Approaches and techniques to couples and family therapy that employ action-oriented processes are examined and practiced in simulations. Key practitioners in the field of family therapy who have developed action methods are reviewed. Includes work in spousal and partner abuse assessment, detection, and intervention.

**MCPD 7602: Supervised Clinical Practicum/Case Seminar in Drama Therapy (2 units for each of 3 semesters)**

Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

## **EXPRESSIVE ARTS THERAPY**

### **MA IN COUNSELING PSYCHOLOGY WITH A CONCENTRATION IN EXPRESSIVE ARTS THERAPY**

#### **Program Chair**

Shoshana Simons, PhD, RDT

#### **Core Faculty**

Denise Boston, PhD

Sherry Raley, PhD, FAMI, MT-BC

#### **Adjunct Faculty**

Keely Burke, MA

Danielle Burnette, MA

Lauren Cunningham, MSW

Shellee Davis, MA

Kate Donohue, PhD

John Fox, BA, CPT

Lois Friedlander, MA, MFT

Maria Gonzalez-Blue, MA

Linda Hammond, MA, MFT

Deborah Koff-Chapin, BFA

Ellen Levine, PhD

Stephen Levine, PhD

Syntha Lorenz, MA

Jaime Nisenbaum, PhD

Delfina Piretti, MA, MFT

Gwen Sanders, MA, MFT

Jo Sopko, MA, MFT

Armand Volkas, MA, MFT

Jack S. Weller, *Professor Emeritus*

#### **Expressive Arts**

The power of the arts for personal and cultural transformation has been harnessed throughout human history. Sacred arts, ceremonies, and rituals have traditionally been vehicles through which societies have reclaimed their wholeness and expressed their vital spirit. Artistic ways of knowing are a core part of the human experience, facilitating through the use of visual symbol, gesture, word, and music a deeper sense of connectedness to ourselves, others, and the worlds in which we live.

Central to an expressive arts approach is the belief that the artistic process itself can be healing. Awakening the artist within, clients bring the wisdom of the dreaming mind into the light of day. They reignite the creative spirit, see things in a new way, and contact the dynamism and power to confront life's challenges. Even when struggling with painful or frightening issues, expression through the arts is often empowering and joyful. Moreover, arts processes can unleash the ability to tap into individual and collective sources of wisdom through nonlinear ways of knowing.

#### **About the Degree**

The Expressive Arts Therapy (EXA) program integrates a thorough education in theories and methods of psychotherapy with intensive training in expressive arts therapy. It takes a multi-arts or multimodal approach, integrating different therapeutic arts processes, including painting, drawing, sculpture, dance/movement, music, drama, ritual, poetry, and prose with therapy sessions as appropriate to a particular client or issue. The curriculum is embedded in the knowledge that we are preparing students to practice expressive arts therapy in diverse, global contexts. The EXA program helps students to deepen their understanding of how their identities as therapists emerge from complex personal and collective histories and life experiences. Throughout the program, students gain a deeper understanding of themselves in relation to ethnicity, religion, spiritual orientation, culture, socioeconomic status, sexual orientation, gender identity, and physical capabilities. We explore the many "isms" that come into play in human interaction around these identities and the implications these may hold for the therapeutic relationship.

This three-year program covers individual, group, couples, and family therapy, and includes a yearlong practicum under the supervision of licensed mental health professionals who are also expressive arts therapists. The training meets the educational requirements for California's Marriage and Family Therapy (MFT) license and is designed to meet the educational requirements to become a Registered Expressive Arts Therapist (REAT) through the International Expressive Arts Therapy Association.

#### **About the Program**

The Expressive Arts Therapy program seeks to reawaken a true appreciation of the healing power of the creative and expressive arts. Its mission is to apply this ancient knowledge to our modern context and bring the power of the arts into our personal and professional lives. Integrating arts processes into psychotherapy sessions, the expressive arts therapist helps clients to articulate their life concerns. The artwork helps to build understanding between therapist and client, and serves as a bridge between the inner life of images and sensations and the world of words.

Expressive arts therapy is a powerful vehicle for working with individuals, couples, families, and groups, as well as communities. Expressing oneself and experiencing others through movement, music, or drawing can help people to understand one another from the inside out.

Expressive Arts Therapy students graduate with a foundation of knowledge of the broad field of psychotherapy, including contemporary psychodynamic approaches as well as Jungian, cognitive-behavioral, existential-humanistic, constructionist, and systemic theories and methods that can be applied in work with individuals, couples, and families. Students learn how the range of expressive arts modalities can be woven in with existing theories.

The Expressive Arts program is actively involved with a network of national and international expressive arts therapy training centers and with the International Expressive Arts Therapy Association.

Students also have the opportunity to gain pre-practicum experiences through our partnership with community-based services in the Bay Area.

## Student Learning Outcomes

The overarching learning outcomes for Expressive Arts Therapy students are to graduate with the ability to do the following:

1. Demonstrate capacity to integrate a range of expressive arts practices into psychotherapy with individuals, couples, families, and groups with sensitivity to differences including gender identification, sexual orientation, race, ethnicity, differing abilities, socioeconomic status, and spiritual and religious practices.
2. Translate expressive arts interventions and processes into standard psychological language and vice versa.
3. Articulate when expressive arts approaches are appropriate and when they may be contraindicated within particular clinical situations.
4. Demonstrate capacity to weave expressive arts and recovery-oriented principles and practices into treatment.
5. Demonstrate personal growth and development through the use of expressive arts practices.
6. Demonstrate ability to conceptualize and intervene holistically in relation to body, mind, spirit, and community.

## Guiding Priorities

The following priorities guide both the content and pedagogy of the expressive arts therapy program:

- **Clinical Knowledge and Skills:** We learn through applying theories to our own experience, in practice sessions with peers, and with clients in community settings.
- **Developmental, Reflexive Learning:** We offer an integrated developmental curriculum where students build skills and knowledge over time, incorporating ongoing cycles of self-reflection, and peer and faculty feedback.
- **Professional Development:** We prepare students for the realities of professional clinical practice.
- **Personal Development:** We provide a context within which students grow personally and professionally, emphasizing the integral nature of mind, body, and spirit.
- **Strength in Diversity:** We honor and respect diverse backgrounds, beliefs, and values, and also approaches to practice, striving to use our differences proactively as a source of learning and strength.
- **Integration:** We cultivate the capacity to integrate our emerging arts-based relational skills and knowledge throughout all aspects of the life of the program.

## Program Requirements

### 1. Practicum

A year of experience is required, working in an agency practicing expressive arts therapy with clients under the supervision of a CIIS faculty member who is both a licensed mental health professional and an expressive or creative arts therapist.

### 2. California MFT Requirements

Spousal Abuse Assessment and Reporting workshop must be taken before completing the MA degree. Child Abuse Assessment and Reporting, Aging and Long-Term Care, and Psychological Assessment can be taken after completion of the MA program but prior to application for MFT licensure. These are noncredit workshops that may be available through CIIS Public Programs.

### 3. Personal Therapy

All students are required to complete 45 hours of individual psychotherapy with a mental health professional who is also an expressive or creative arts therapist. The program maintains a therapist referral book to assist students in finding a therapist.

### 4. Ongoing Arts Practice

Students are required to be engaged in an ongoing practice in an arts modality of their choice, which continues until the end of their program. The arts practice is tracked through designated classes. To encourage depth of involvement, students are required to complete at least one year of this time in one modality. This arts practice may involve taking instruction in a class or with a mentor and involves acquiring the appropriate materials and having access to sufficient space to work with them.

### 5. Integrative Project

Toward the end of their third year, all students prepare and present a summary of their own personal journey through expressive arts therapy and the program, a final arts project, a case study summarizing their expressive arts therapy work with a client, and an academic paper presenting their own approach to expressive arts therapy.

## 6. EXA Workshops

Each student must take two EXA workshops to obtain his or her degree. The EXA program offers these in partnership with CIIS's Public Programs. One of the workshops is taken in the first year; the second workshop may be taken in the second or third year of study.

## Admissions Requirements

Applicants must meet the general admissions requirements for CIIS and the admissions requirements for the Counseling Psychology division, as well as the requirements for the Expressive Arts Therapy program. Expressive Arts Therapy admissions requirements include a one-to-two-page statement on the applicant's background in the arts (personal or formal), discussing any form of creative expression that has been important for the applicant, which may be submitted in place of the CIIS goal statement. A four-to-six-page autobiographical statement discussing the applicant's psychological and spiritual journey, including any experience with psychotherapy and expressive arts therapy, as well as an academic writing sample are required. Students also need to submit an updated C.V. detailing your educational and professional experience.

## Curriculum

### MA in Counseling Psychology with a concentration in Expressive Arts Therapy—60 units

- I. Counseling Courses—13 units
  - MCP 5101 Professional Ethics and Family Law
  - MCP 5108 Psychopathology and Psychological Assessments
  - MCP 5201 Human Development and the Family
  - MCP 6102 Alcohol and Chemical Dependency Counseling
  - MCP 6502 Child Therapy
  - MCP 6546 Community Mental Health and the Recovery Model
- II. Counseling Courses with emphasis in Expressive Arts Therapy—21 units

The following courses have equivalencies in the Community Mental Health, Drama Therapy, Integral Counseling Psychology, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.

  - MCPE 5605 Family Dynamics and Therapy
  - MCPEL 5605 Family Dynamics Lab
  - MCPE 5634 Group Dynamics and Therapy
  - MCPE 5640 Therapeutic Communication: Foundational Skills
  - MCPE 6401 Research Methods
  - MCPE 6601 Couples Counseling
  - MCPE 7602 Supervised Clinical Practicum Group (minimum three semesters totaling 6 units)
- III. Expressive Arts Therapy Concentration Courses—24 units

These courses do not have equivalencies in the other concentrations.

  - EXA 5501 Psychotherapy Theories and Practices
  - EXA 5512 History and Foundations of EXA Therapy
  - EXA 5522 Clinical Applications of EXA Therapy
  - EXA 6055 The Arts in Therapy I
  - EXA 6056 The Arts in Therapy II
  - EXA 6611 EXA Therapy Approach: Person-Centered
  - EXA 6612 EXA Therapy Approach: Intermodal
  - EXA 6618 EXA Therapy Approach: Collaborative and Narrative Expressive Arts Therapy
  - EXA 7701 Integrative Seminar in Expressive Arts Therapy
- IV. EXA Advanced Seminars—2 units
  - EXA 5527 Healing the Wounds of History Through the Arts
  - EXA 5618 EXA Intervention with Adolescents
  - EXA 5619 Creative Aging: Expressive Arts with Elders
  - EXA 8504 Severe and Persistent Mental Illness
  - EXA 8601 Beginning Sandplay Therapy
  - EXA 8610 Intermediate Sandplay Therapy
  - EXA 8617 EXA and Jung: The Symbolic Process
  - EXA 8620 EXA and Trauma
  - EXA 8621 EXA and Addiction
  - EXA 8888 Special Topics
- V. EXA Required (noncredit) Workshops for the MA Degree

Each student must take two EXA workshops in order to obtain their degree. These are offered in partnership with Public Programs. One workshop will be taken in the first year of study. The second workshop can be taken in the second or third year of study.



#### VI. BBS Required (noncredit) Workshop for the MA degree:

1. Spousal Abuse, Assessment and Reporting (15 hours)

This workshop must be taken from an accredited college or university before completing the MA. It may be taken through CIIS's Public Programs. Students who do not take it at CIIS must have their academic advisor approve the workshop before it is taken.

#### VII. BBS Required Workshops and Courses Post MA Degree

1. Child Abuse Assessment and Reporting (10 hours)
2. Aging and Long-Term Care (10 hours)
3. Psychological Assessment (2-unit course)

All of the above workshops may be taken after completing the MA degree, but they **must** be taken before applying for MFT licensure. They must be completed through an accredited college or university or a BBS-approved continuing education provider. They can be taken while enrolled in the degree program, but they are not needed for the MA degree.

## Course Descriptions

For MCP course descriptions, please see the section about MA in Counseling Psychology.

### Expressive Arts Therapy Concentration Courses

#### **EXA 5501: Psychotherapy Theories and Practices (3 units)**

This is an introduction to traditional and contemporary theories and practices of psychotherapy. We begin by situating the field in relation to its sociocultural, historical, and indigenous roots. We go on to examine contemporary psychodynamic, Jungian, existential-humanistic, cognitive-behavioral, and collaborative approaches integrating feminist and multicultural perspectives, addressing intersections with the Recovery Model. Creative arts-based case examples for various approaches are woven into the fabric of the class.

#### **EXA 5512: History and Foundations of EXA Therapy (3 units)**

This course covers the creation of the EXA field: its history and philosophical foundations, from its indigenous and multicultural roots to contemporary practices with individuals, couples, families, groups, and communities. The class focuses on the innate healing power of the creative process in relation to the integrative use of visual arts, music, dance, drama, and imaginal language arts in therapy. We will explore the implications and interplay of EXA therapy within the Recovery Model of mental health as well as other EXA-based clinical approaches.

#### **EXA 5522: Clinical Application of EXA Therapy (3 units)**

This course explores the use of EXA therapy in the assessment and treatment of specific issues commonly encountered in clinical work, such as trauma, severe and persistent mental illness, alcohol and drug use/addiction, dual diagnosis, life transitions, and medical issues. It also looks at the application of EXA therapy with various populations (e.g., couples, families, children, youth, and immigrants) and within designated settings (e.g., community mental health, hospitals, schools). Learning is enhanced through clinical observations of EXA therapy in a variety of Bay Area facilities and through students' initiation of a specific arts practice that they will continue to deepen throughout the course of the EXA program.

#### **EXA 6055: The Arts in Therapy I (3 units)**

The Arts in Therapy courses focus on the therapeutic potential of the arts in practice. The use of single art forms as well as the use of integrative arts processes is explored. Students will develop foundational EXA skills in assessment and therapeutic interventions. Special consideration is given to issues of cultural competence and cultural humility in working with diverse populations when using the arts.

#### **EXA 6056: The Arts in Therapy II (3 units)**

The Arts in Therapy courses focus on the therapeutic potential of the arts in practice. The use of single art forms as well as the use of integrative arts processes is explored. Students will develop foundational EXA skills in assessment and therapeutic interventions. Special consideration is given to issues of cultural competence and cultural humility in working with diverse populations when using the arts.

#### **EXA 6611: Expressive Arts Therapy Approach: Person-Centered (2 units)**

This course integrates Carl Rogers's evidence-based theory with multimodal arts practice in individual therapy and group work to support self-awareness, healing, and self-determination, key factors that are congruent with the Recovery Model. Emphasis is on core conditions of empathy, honesty, and "unconditional positive regard" to encourage respect for individual uniqueness and cultural diversity.

#### **EXA 6612: Expressive Arts Therapy Approach: Intermodal (2 units)**

The intermodal course follows a "flow" approach to expressive arts therapy developed over the past twenty years in Europe and the United States. It is based on finding meaning through following different but interconnected elements of imagination, including images, movements, or sounds and rhythms. This course presents a model of the therapist in dynamic, creative interaction with the client, where insight into the therapeutic relationship is stressed, particularly when experienced as an aesthetic response.

#### **EXA 6618: EXA Therapy Approach: Collaborative and Narrative Expressive Arts Therapy (2 units)**

This class introduces students to the theories and practices that inform collaborative and narrative approaches to EXA. In this class, rooted within social constructionist philosophy and congruent with the principles and practices of the Recovery Model, students learn how to use

EXA to build collaborative relationships with clients, integrating “playful approaches to serious problems” (Epston, Freeman, and Lobovits). Students learn to co-author with clients strengths-based alternative narratives in written, visual, poetic, musical, and embodied forms.

#### **EXA 7701: Expressive Arts Therapy Integrative Seminar (3 units)**

Taken in the final semester, this course integrates personal, artistic, academic, and clinical elements of the program. The final project includes a personal journey statement, an arts presentation, an integrative paper, and a clinical case study. The integrative paper articulates each student’s philosophy and approach to expressive arts therapy. The case study includes a clinical case presentation integrating expressive arts therapy and other clinical approaches.

### **EXA Advanced Seminars or Electives**

#### **EXA 5527: Healing the Wounds of History through the Arts (1 unit)**

In this course, the instructor will demonstrate his approach to intercultural conflict transformation and collective trauma using techniques drawn from expressive arts therapy, drama therapy, psychodrama, sociodrama, and Playback Theatre. Through experiential exercises integrated with didactic explanations of his model, the instructor will guide participants through an embodied exploration of the following questions: How do cultures emotionally integrate a legacy of perpetration or victimization? How do we prevent the rage, guilt, and shame of one generation from haunting a people for generations to come? The expressive arts can provide a bridge between personal and collective experience and help people to master complex feelings, heal deep wounds, and put ghosts of history to rest.

#### **EXA 5618: EXA Interventions with Adolescents (2 units)**

This course provides strategies for designing and implementing creative interventions for adolescents at risk of developing poor psychological health issues, such as depression, anxiety, low self-esteem, and low self-worth.

#### **EXA 5619: Creative Aging: Expressive Arts with Elders (2 units)**

Participants will explore normative and critical issues that arise in aging through a Jungian expressive arts therapy lens. Expressive arts provides an array of creative ways to connect with physical, emotional, existential, and spiritual aspects of the self, allowing elderly clients the freedom to convey their deepest thoughts and feelings, even when their neurological, cognitive, and verbal centers have deteriorated; to express grief over regrets and losses in a fuller way; and to manage any anxiety and fear they may have about the experience of death. Participants will leave this course with expressive arts techniques they can begin to use with aging clients and their families.

#### **EXA 8504: Severe and Persistent Mental Illness (1 unit)**

This course focuses on using the expressive arts in the treatment of clients suffering from chronic mental illness, such as schizophrenia, major depression, and bipolar disorder. The course will cover the therapeutic needs of these unique clients and explore ways in which the arts can help build the therapeutic relationship, contain symptomology, regulate emotion, and build internal resources. Contraindications for the use of the arts will also be discussed.

#### **EXA 8601: Beginning Sandplay Therapy (2 units)**

This course introduces students to the practice and theory of sandplay therapy, as developed by Dora Kaff and others. Focus of the sandplay therapy will include applications to psychotherapeutic practice with children and adults, and possibilities for integration into a multimodal expressive arts therapy context.

#### **EXA 8610: Intermediate Sandplay Therapy (1 unit)**

The course provides continued practice and theory of sandplay therapy and is intended for students already familiar with the basics of this psychotherapeutic modality.

#### **EXA 8617: EXA Therapy Approach: EXA and Jung—The Symbolic Process (2 units)**

A kinship naturally exists between expressive arts therapy and Jungian psychology. Both are image-based approaches to understanding and healing the psyche, and each emphasizes the symbolic process in its own unique fashion. This course weaves together the theory and practice of both these approaches into a Jungian-oriented EXA healing tapestry of images, emotions, understanding, and transformation. The class explores the basic concepts of Jungian psychology and compares and contrasts them with EXA theory.

#### **EXA 8620: EXA and Trauma (2 units)**

This class focuses on developing an understanding of what trauma is and how it functions. The course discusses the ways in which the body, the imagination, and one’s capacity to symbolize are impacted due to trauma. Students will learn how to explore the ways that expressive arts and somatic psychotherapies can be effective as interventions in helping clients to recover from trauma.

#### **EXA 8621: Expressive Arts Therapy and Addiction (2 units)**

This course is intended to expand and deepen the course learning from the MCP class in Alcohol and Chemical Dependency by helping students to gain skills in creating and implementing EXA practices in working with addiction. Students will explore addiction as a continuum, the ways it functions psychologically, and how the society’s criminalization of addiction affects the addict, recovery, and the society. Gabor Mate’s work will be a jumping-off point in exploring societal impact on the addict. Students will work with Jungian analyst Marion Woodman in exploring process addictions, which include sex, eating disorders, and gambling. The work of Jungian analysts Linda Leonard and Sylvia Breton Perera will be source material for the course. The cross-cultural perspectives on addiction will be integral to the coursework. The purpose of all the source material is to emphasize the power of expressive arts therapy and the symbolic in working with addiction.

**EXA 8799: Independent Study (1–3 units)**

Independent study offers coursework that extends a student's field of inquiry beyond current CIIS courses. This course requires a syllabus and a contract signed by the student and faculty member involved in the independent study, and must be approved by the Program Chair.

**EXA 8888: Special Topics (1-3 units)**

A special topic course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in expressive arts therapy may also be taken by approval of the student's advisor and Program Chair.

**MA in Counseling Psychology Courses with emphasis in Expressive Arts Therapy****MCPE 5605: Family Dynamics and Therapy (3 units)**

This course covers the family life cycle, as well as the theories and methods of many of the major family theories, including strategic, brief strategic, systemic, narrative, solution-focused, family-of-origin, structural, and symbolic-experiential family therapy. The course will present and examine myriad family structures as represented in society and in public mental health. The course also includes experiential expressive arts processes and instructor-demonstrated family-of-origin interviews.

**MCPEL 5605: Family Dynamics and Therapy Lab (1 unit)**

This is a practice lab connected to the theory and techniques being studied in MCPE 5605: Family Dynamics and Therapy.

**MCPE 5634: Group Dynamics and Therapy (3 units)**

This course explores basic theories of group process and group therapy through group interaction, didactic analysis, and synthesis. Students will learn the use of standard group and expressive arts therapies interventions.

**MCPE 5640: Therapeutic Communication: Foundation Skills (3 units)**

This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, expressive arts, and other approaches. It examines the sociocultural embeddings of therapeutic interactions and ways to work cross-culturally with respect and humility. The experiential portion includes role-play, simulations, and aesthetic responses.

**MCPE 6401: Research Methods (2 units)**

This course provides an overview of research methodologies, with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project. The course will also include research in the creative and expressive arts therapies.

**MCPE 6601: Couples Counseling (3 units)**

Theoretical and therapeutic approaches to working with couples, including object relations, ego analytic, cognitive behavioral, existential, and transpersonal perspectives, as well as the family system approach. Students learn how to integrate the use of visual arts, music, movement, drama, and the language arts with these different theoretical approaches.

**MCPE 7602: Supervised Clinical Practicum: Group (6 units total, taken for 3 semesters)**

Supervised clinical practicum course provides a presentation and discussion of case materials for students who are currently working in practicum sites. The emphasis of the course is upon case formulation, the therapeutic relationship, development of clinical skills, and integration of expressive arts processes.

**MCPE 7603: Pre/Post-Practicum (0 units)**

This class provides clinical supervision for Expressive Arts Therapy students in their second year who are working with members of the Glide Memorial Church Community and in other EXA pre-practicum settings.

**EXA Noncredit Workshops**

Below are examples of the types of workshops offered.

**Poetry Therapy**

This workshop is used as a "laboratory" in which to work individually and as a group with poem making as a catalyst for healing and growth. It will include an exploration of the devices of poetry and their value in the therapeutic process, and possibilities of integration into a multimodal expressive arts therapy practice.

**Touch Drawing**

Touch drawing is a visual arts process of drawing with your fingers and hands on a sheet of paper that has been placed over a smooth surface of oil paint. Lines and images come directly from the fingertips and hands and are seen upon lifting the page. This course teaches the process experientially and explores how it promotes expressions of creativity and deeply held feelings, and how it can be integrated into a multimodal expressive arts therapy practice.

**Expressive Remix Workshop**

In this workshop, participants will explore how to use digital media art as a therapeutic intervention with at-risk youths. Participants will learn a variety of online digital resources that can be used with children in individual and group counseling sessions. Specifically, the workshop will teach participants how to create a digital story and use online digital animation and voice.

**Men and Counseling**

This workshop will explore the many factors contributing to men being an underserved population in counseling services due to factors that range from men's own resistance to therapy, based on their endorsement of traditional male values and behaviors, to the scarcity of clinical knowledge about men's issues and the lack of gender-sensitive models and interventions that can better serve them.

**EXA Internationally**

This course will focus on a culturally sensitive, collaborative, and relational approach to working with different societies around the world. Using expressive arts exercises that have been tested and proved successful at counseling sites and other contexts in Africa and Asia, we will address learning how to successfully enter and engage a different culture with respect, curiosity, and wonder. The course is highly experiential, and students will be challenged to abandon the well-meaning Western archetype that professionals who visit other cultures often bring. We will examine the Western need to know, to change, and to make a difference. Students will design an experiential syllabus that suits their unique skills and talents, which they will be able to translate as they travel internationally.



## **INTEGRAL COUNSELING PSYCHOLOGY**

### **MA IN COUNSELING PSYCHOLOGY WITH A CONCENTRATION IN INTEGRAL COUNSELING PSYCHOLOGY**

#### **Program Chair**

Barbara Morrill, PhD

#### **Core Faculty**

Alzak Amlani, PhD

Philip Brooks, EdD

Brant Cortright, PhD

Mark Fromm, PhD

Lucanna Grey, MA, MFT

Judye Hess, PhD

F. Antonio Ramírez-Hernández, PsyD

Sergio Rodriguez-Castillo, MA, LLM, JD

#### **Adjunct Faculty**

David Akullian, MS, MFT

Robert Bartner, PsyD

Michael Baugh, LCSW

Denise Benson, MFT

Doris Bersing, PhD

Greg Bogart, PhD

Toni Brooks, MFT

Kathleen Brown, PhD

Kelley Callahan, PhD

Richard Chiovarelli, PsyD

Linda Cunningham, PhD, MFCC

Christopher Dryer, PhD

Mildred Dubitzky, PhD

K Sue Duncan, MFT

Rob Fisher, MFT

Larry Fritzlan, MFT

Daniel Fronczak, PsyD

Anthony Guarnieri, PhD

Christopher Harrison, PhD

Wendy Heffner, MS

Cheryl Johnson, MS, PsyD

Alan Klein, MA

Michael Klein, PhD

Alan Kubler, PhD

Eva Leveton, MS, MFT

Janet Linder, PhD, LCSW, BCD

Naomi O'Keefe, PhD

Gieve Patel, MFT

John J. Prendergast, PhD

Fred Rozendal, PhD

Priscilla Taylor PhD, MFT

Todd Troutman, PsyD

Taquelia Washington, MSW

Sue Ellen Wise, MFT, PCE

Ahria Wolf, MFT

#### **About the Degree**

Founded in 1973 on the recommendation of Dr. Haridas Chaudhuri, the Integral Counseling Psychology (ICP) program was the first trans-personally oriented, East-West psychology graduate program in the world. The program has evolved a vision of psychotherapy practice that draws upon the major spiritual traditions of the East and West; recent cultural and social sciences research; and the innovations made by contemporary psychoanalytic, humanistic, systemic, and transpersonal psychologies.

The Integral Counseling Psychology program is unique in that it adheres to the guidelines of the major professional organizations in the field, while at the same time incorporating the integral philosophy of the late Haridas Chaudhuri. Integral means “essential to wholeness.” According to this view, all aspects of a person’s being are important and to be valued. Integral psychology holds that the individual can and should turn inward in the search for wisdom and effective energy, and then share this wisdom with the broader community to advance the

evolutionary process. The curriculum integrates a spiritual perspective with actual psychotherapy practice. The transpersonal orientation provides an overarching framework for clinical work, supporting an increased emphasis on training in depth therapy.

Key criteria for the selection of faculty are the quality of teaching, an ability to establish rapport with students, and a capacity to support students' personal and professional development. In the context of a supportive community of faculty and students, the program offers rigorous clinical training and psychotherapy practice, and it integrates experiential and theoretical approaches to learning in order to promote deepening personal awareness. Graduates earn a Master of Arts in Counseling Psychology, and the degree program fulfills all academic requirements for Marriage and Family Therapy (MFT) licensure in the state of California. If you wish to additionally or alternatively apply for the LPCC license, you can do so by taking extra courses beyond our curriculum's requirements.

## **Educational Goals**

A general goal is for students to become sophisticated in the dynamics of transference and psychoanalytic theory as well as to have training in the more experiential therapies such as Gestalt and existential psychotherapy.

The program has three specific objectives. The first is to provide beginning students with a variety of learning experiences designed to develop the clinical skills necessary to be a psychotherapist. Basic courses impart foundational knowledge of behavior, consciousness, and the growth processes; courses and workshops foster personal development; and carefully supervised counseling experience at the practicum level provides an opportunity for skill development. The second objective is to advance a view that places psychological growth and healing into a larger context of spiritual unfolding. Classes explore the integration of spiritual and psychological approaches to development, personality, and society. The third objective is to participate in the work of the Integral Counseling Centers—the Institute-run community mental health services—where students at various levels of experience are given an opportunity to apply their counseling skills.

## **Personal Therapy Requirement**

Students must complete at least one year of weekly individual therapy during practicum. Advisors can assist students with the choice of a therapist, and the program maintains a resource directory of area therapists who work with students.

## **Admission to Approved Practicum Sites**

The Institute's Field Placement Office offers a comprehensive list of approved sites in the community for students ready to begin practicum. The three CIIS Integral Counseling Centers (ICCs) listed below are also placement sites but have a limited number of openings. Students applying to practicum at one of the Counseling Centers should also apply to one or more sites in the Field Placement Office because acceptance at a CIIS Counseling Center cannot be guaranteed.

Roughly 50 percent of ICP students complete practica at the ICCs. While the ICCs are geared toward a private practice model and offer training in depth psychotherapy, some students may be more drawn to a variety of other practicum formats. These include schools, hospitals, hospice, community mental health, child/family, etc. Students may also be more drawn to working with a particular population or in a particular location that the ICCs do not serve, or to learning a theoretical orientation not taught at the ICCs. The CIIS Field Placement Office and the ICP Advising and Supervision Coordinator offer support for finding and securing placements that match students' interests.

Integral Counseling students become eligible for application to practicum sites after completing three semesters of academic work at the Institute and the requisite coursework, and after having been advanced to practicum status by the program committee.

## **Integral Counseling Centers**

Three Integral Counseling Centers serve as professional training facilities for students in the Integral Counseling Psychology program. The ICCs offer growth counseling services to the local community based on an integral perspective. Using didactic and experiential training sessions and group process exploration, the ICCs offer students the opportunity to explore different therapeutic modalities.

The staff of each ICC is composed of a director, an administrative coordinator, and approximately twenty student counselors who are enrolled in either group or individual supervised practicum at the Institute. The time commitment for staff counselors is approximately 15 to 20 hours per week. This includes intake interviewing, client contact, phone shifts, committee work, case notes, training, and general staff meetings.

Each student counselor works with a minimum of five clients (the mean is about seven) in individual, couple, family, or group counseling situations. Students work at the ICCs for at least three consecutive semesters and may petition for a fourth. Licensed counselors and psychotherapists from the professional community and Institute staff provide supervision. Counselors adhere to the licensing laws of the State of California and the ethical practices of relevant professional organizations.

The Integral Counseling Centers are at the following San Francisco locations:

- 2140 Pierce Street (415.776.3109)
- 1782 Church Street (415.648.2644)
- 507 Polk Street, Suite 450 (415.561.0230)

## **About the Weekend Program Cohort Program**

The Integral Counseling Psychology Program at CIIS offers a weekend format designed for working adults and students who plan on completing the program within three years. This option is based on a strict cohort model, which means that students enter and complete the program as a

group. This creates not only a network of support that facilitates learning during study, but also one that continues when graduates transition into their counseling careers. Students attend ten weekend sessions from September through May, and one weeklong retreat in August.

Please refer to the ICP program description in this catalog, as the educational goals, personal psychotherapy requirement, and admissions criteria are identical for the weekend program.

## Pre-practicum and Practicum Phases of Work

Before beginning practica, students must fulfill the following five requirements:

1. Full admission to the MA in Counseling Psychology program; and
2. Four semesters successfully completed; and
3. Completion of all of the following courses with a passing grade:

### Weekday Program

ICP 5606	Gestalt Therapy
MCP 5101	Professional Ethics and Family Law
MCP 5108	Psychopathology and Psychological Assessment
MCP 5201	Human Development and the Family
MCPI 5501	Psychodynamics
MCPI 5602	The Clinical Relationship
MCPI 5604	Group Dynamics
MCPI 5605	Family Dynamics and Therapy
MCPI 5610	Therapeutic Communication
MCPI 6603	Multicultural Counseling and the Family

### Weekend Cohort Program

ICP 5606	Gestalt Therapy
MCP 5103	Professional Ethics and Family Law I
MCP 5104	Professional Ethics and Family Law II
MCP 5201	Human Development and the Family
MCPI 5508	Psychodynamics I
MCPI 5509	Psychodynamics II
MCPI 5602	The Clinical Relationship
MCPI 5604	Group Dynamics
MCPI 5605	Family Dynamics and Therapy
MCPI 5610	Therapeutic Communication
MCPI 6603	Multicultural Counseling and the Family

4. Approval of the Integral Counseling Psychology Program Committee; and
5. An approved field placement.

After official admission to practicum status, all students complete at least three practicum courses in sequence. During this period of practicum enrollment, students must also hold official field placements, either at an Integral Counseling Center or at another site arranged through the Field Placement Office and approved by the student's advisor.

Students are required to take a minimum of 6 practicum semester units (three courses). One course may be group practicum. One of the first two must be individual supervision. A list of approved supervisors with whom students may sign up for course MCP 7601 is maintained by the program office.

The program has a procedure for preregistration in group supervision. Students in the practicum phase are polled prior to registration to find out if they have established an individual supervision agreement or if they expect to take a group supervision. If necessary, an additional group supervision will be scheduled.

## Admissions Requirements

Applicants must meet the general admissions requirements of the Institute. These include academic transcripts, an autobiographical statement, a statement of goals, and two letters of recommendation.

In selecting candidates for admission, the program considers the following factors to be desirable: a background or interest in East-West philosophy and psychology; a view of human nature compatible with the program's orientation and emphasis; pursuit of a path of personal growth (e.g., yoga, meditation, psychotherapy); sufficient personal stability and energy to become an effective helper; demonstrated commitment to the field (e.g., volunteer or paid experience in a psychologically oriented community service agency); and present interests and past academic records that indicate probable success in completing graduate studies. The statement of professional goals and objectives submitted with the application form should address these issues.

In addition to the above considerations, the program seeks individuals who exhibit the interpersonal communication skills required of psychotherapists. These include a congruence of feelings and action, an ability to listen and attend, a willingness to be self-reflective, and an openness to evaluating and changing behaviors and attitudes.

# Curriculum

## MA in Counseling Psychology with a concentration in Integral Counseling Psychology—60 units

### I. Counseling Courses—17 units

MCP 5101	Professional Ethics and Family Law
MCP 5201	Human Development and the Family
MCP 5108	Psychopathology and Psychological Assessment
MCP 6102	Alcohol and Chemical Dependency Counseling
MCP 6401	Research Methods
MCP 6502	Child Therapy
MCP 6546	Community Mental Health and the Recovery Model

### II. Counseling Courses with emphasis in Integral Counseling Psychology—28 units

The following courses have equivalents in the Community Mental Health, Drama Therapy, Expressive Arts Therapy, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.

MCPI 5501	Psychodynamics
MCPI 5602	The Clinical Relationship
MCPI 5604	Group Dynamics
MCPI 5605	Family Dynamics and Therapy
MCPI 5610	Therapeutic Communication
MCPI 6601	Marriage and Couples Counseling
MCPI 6603	Multicultural Counseling and the Family
MCPI 7601	Supervised Clinical Practicum: Individual (minimum three semesters)
MCPI 7602	Supervised Clinical Practicum: Group (can be one of three practicum semesters)

### III. Integral Counseling Psychology Concentration Courses—12 units

These courses do not have equivalents in the other concentrations.

ICP 5606	Gestalt Therapy
ICP 5621	Cognitive Behavioral Therapy
ICP 6501	Transpersonal Psychotherapy*
ICP 6700	Trauma: An Introduction to Treatment
ICP 7702	Integrative Seminar
ICP 8606	Integral Psychology*

Note: Students may choose to take one or both of these courses.

### IV. Electives—3 units from any CIIS graduate program.

Note: See below the Weekend cohort program curriculum for additional MFT and LPCC requirements.

# Curriculum

## MA in Counseling Psychology with a concentration in Integral Counseling Psychology Weekend cohort program—60 units

### I. Counseling Courses—17 units

MCP 5103	Professional Ethics and Family Law I
MCP 5104	Professional Ethics and Family Law II
MCP 5108	Psychopathology and Psychological Assessment
MCP 5201	Human Development and the Family
MCP 6102	Alcohol and Chemical Dependency Counseling
MCP 6401	Research Methods
MCP 6502	Child Therapy
MCP 6546	Community Mental Health and the Recovery Model

### II. Counseling Courses with emphasis in Integral Counseling Psychology—27 units

The following courses have equivalencies in the Community Mental Health, Drama Therapy, Expressive Arts Therapy, and Somatic Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.

MCPI 5508	Psychodynamics I
MCPI 5509	Psychodynamics II
MCPI 5602	The Clinical Relationship
MCPI 5604	Group Dynamics

MCPI 5610	Therapeutic Communication
MCPI 5615	Family Dynamics and Therapy
MCPI 6601	Marriage and Couples Counseling
MCPI 6603	Multicultural Counseling and the Family
MCPI 7601	Supervised Clinical Practicum: Individual
MCPI 7602	Supervised Clinical Practicum: Group (can be one of three practicum semesters)

### III. Integral Counseling Psychology Concentration Courses—12 units

These courses do not have equivalencies in the other concentrations.

ICP 5606	Gestalt Therapy
ICP 5621	Cognitive Behavioral Therapy
ICP 6501	Transpersonal Psychotherapy
ICP 6700	Trauma: An Introduction to Treatment
ICP 7702	Integrative Seminar

### IV. Electives—4 units

4 units from among the following:

ICP 5620	Integral Philosophy, Meditation, and Yoga
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Remaining electives determined by the cohort.

## Additional MFT and LPCC Requirements

1. Licensure for the MFT in California requires the student to successfully complete the following workshop as part of the degree program prior to graduation. It must be completed through an accredited college or university:

- Spousal/Partner Abuse, Detection, and Intervention (15 hours)

The following workshops may be taken after completing the MA but before applying for MFT licensure. They must be completed through an accredited college or university; a BBS-approved continuing education provider; or a country, state, or other government entity:

- Child Abuse Assessment and Reporting (7 hours)
- Human Sexuality (10 hours)
- Aging and Long-Term Care (10 hours)

- 2A. Licensure for the LPCC in California for students who begin graduate study before August 1, 2012, and complete study before December 31, 2018, requires students to successfully complete the following as part of the degree program prior to graduation:

- Spousal/Partner Abuse, Detection, and Intervention (15 hours) (through an accredited college or university)
- 3 semester units in one of these three courses:
  - a. Career development theories and techniques
  - b. Group counseling theories and techniques
  - c. Assessment, appraisal, and testing of individuals

The following workshops may be taken after completing the MA but before applying for the LPCC license. They must be completed through an accredited college or university; a BBS-approved continuing education provider; or a country, state, or other government entity:

- Child Abuse Assessment and Reporting (7 hours)
- Human Sexuality (10 hours)
- Aging and Long-Term Care (10 hours)
- Crisis/Trauma Counseling (15 hours)
- Psychopharmacology (2 semester units or 3 quarter units)

- 2B. Licensure for the LPCC in California for students who begin graduate study after August 1, 2012, requires students to successfully complete the following as part of the degree program prior to graduation:

- Spousal/Partner Abuse, Detection, and Intervention (15 hours) (through an accredited college or university)
- 3 semester units in three of these six courses:
  - a. Career development theories and techniques
  - b. Group counseling theories and techniques
  - c. Assessment, appraisal, and testing of individuals
  - d. Psychopharmacology
  - e. Addictions counseling
  - f. Crisis or trauma counseling



The following workshops may be taken after completing the MA but before applying for LPCC licensure. They must be completed through an accredited college or university; a BBS-approved continuing education provider; or a country, state, or other government entity:

- Child Abuse Assessment and Reporting (7 hours)
- Human Sexuality (10 hours)
- Aging and Long-Term Care (10 hours)

## Course Descriptions

### **ICP 5606: Gestalt Therapy (3 units)**

Gestalt Therapy will be presented as an adjunct to Existential Philosophy and Therapy, and as a natural reflection of humanities psychology. The elements of Gestalt therapy will be demonstrated—i.e., contact boundaries, awareness, figure formation, the Gestalt theory of neurosis, and disturbances at the boundaries. The primary emphasis will be on working in the “here and now” with a process-oriented focus.

### **ICP 5620: Integral Philosophy, Meditation, and Yoga (1 unit)**

This course introduces the philosophy of Integral Yoga as taught by Sri Aurobindo and Haridas Chaudhuri, and the practices of hatha yoga and meditation. This course is restricted to Integral Counseling Psychology Weekend Program students.

### **ICP 5621: Cognitive Behavioral Therapy (1 unit)**

Cognitive Behavioral Therapy (CBT) has been so effective in clinical trials that it is the standard of care for many psychiatric disorders, including depression and anxiety, and all therapists are now expected to have at least some familiarity with it. This course provides an overview of CBT from its origins in Pavlov and Skinner, through its therapeutic success in Beck and Ellis, and its inclusion of mindfulness in third-wave behavioral treatments such as Dialectical Behavior Therapy (DBT) and Acceptance and Commitment Therapy (ACT). This class will combine theory presented in lectures and readings with experience in role-plays, demonstrations, and mindfulness exercises. Open to ICP students only.

### **ICP 5636: Group Facilitation and Counseling (2 units)**

This course will study the theory and practice of group psychotherapy, focusing on the principles of group dynamics, formation, and development, and on understanding and developing advanced group leadership skills from various group leadership styles and approaches. Therapeutic factors of group work, group process components, developmental stage theories, and common critical incidents and special problems in group structure and development, including the recognition and management of conflict, “the anti-group,” will be addressed. Also discussed will be ethical, legal, and professional concerns; issues of diversity; the importance of recognizing, managing, and utilizing transference and countertransference in groups; and therapist self-care during conflict and confrontation. Pertinent research and literature, group counseling methods, and evaluation of effectiveness will be presented.

Prerequisite: MCPI 5604.

### **ICP 5637: Narrative Therapy (2 units)**

The course will provide a basic introduction to the pioneering work of Michael White and David Epston, and to the field of narrative therapy. Founded on postmodern and poststructuralist thought, narrative therapy offers a way of being with people that inherently respects the value, dignity, and difference of how one chooses to experience life. Participants will be invited to curiously inquire about how they think about people, problems, and change in order to develop an understanding of how one’s position on such matters impacts people who seek therapy. Readings, multimedia presentations, and in-class experiential exercises will help to integrate theory and practice.

### **ICP 6501: Transpersonal Psychotherapy (3 units)**

An overview of transpersonal psychology with an emphasis upon integral approaches to psychotherapy. Focus upon specific clinical issues in the field and methods for working with clients.

### **ICP 6515: Jung and Eastern Philosophy (3 units)**

This course is an introduction to the central concepts of Jung’s analytical psychology and the practice of Jungian psychotherapy. Topics include Jung’s childhood and student years; the relationship between Freud and Jung; Jung’s “confrontation with the unconscious”; the personal and collective unconscious; libido (psychic energy); archetypes and myth; ego and complex; persona and shadow; anima and animus; the process of individuation; Jungian dream interpretation; psychological types; and Jung’s views on religion, myth, and alchemy. The course objectives are to understand basic Jungian theory and the history and development of Jung’s ideas; to provide a grounding in Jungian approaches to psychotherapy; and to develop a relationship to the unconscious through dreamwork, mandala drawing, and reflection on personal myths and symbols.

### **ICP 6529: Inner Realization and the Writings of A. H. Almaas, Founder of Diamond Heart (3 units)**

This course offers an opportunity to introduce you to the Diamond Work by exploring the writings of A. H. Almaas. It will include discussion, self-reflection, focused and open-ended inquiries, and other practices. By cultivating individual and group presence, we will inquire into and understand the relationship between our personality structures and our essential nature. By exploring our own unfolding realization, this course will help us develop ways to integrate these practices and transformation into our work as psychotherapists.

### **ICP 6559: Jungian Psychology and Dreamwork (1 unit)**

This course is an introduction to Jung’s analytical psychology and the practice of Jungian psychotherapy. Topics include Jung’s childhood and student years; the relationship between Freud and Jung; Jung’s “confrontation with the unconscious”; the personal and collective unconscious;

libido (psychic energy); archetypes and myth; ego and complex; persona and shadow; anima and animus; the process of individuation; Jungian dream interpretation; psychological types; and Jung's views on religion, myth, and alchemy. Students learn basic Jungian concepts and develop a deepening relationship to their own unconscious through dreamwork, mandala drawing, and reflection on personal myths and symbols.

#### **ICP 6566: Sexuality and Spirituality (2 units)**

This course honors the sacredness of sexual, creative energy and explores a wide range of sexual expressions, behaviors, and concerns. The intent is to provide an overview of the subjects of adult human sexuality, sexual development, and sexuality and spirituality, in addition to current trends in sex therapy. The class is designed to assist student therapists to get in touch with themselves in order to facilitate the sexual health of their clients. Through lecture, video, discussion, and experiential exercises, students will gain a basic understanding of sexuality. The topics of sexual physiology, social and multicultural issues associated with sexual identity, and behaviors and sexual disorders will be discussed. A primary focus of the class, sexuality and spirituality, will be explored. (This course meets and exceeds the requirement for 10 hours of training in human sexuality for California BBS licensure.)

#### **ICP 6700: Trauma: An Introduction to Treatment (2 units)**

Assuming that "trauma is in the nervous system and not in the event," this course will introduce students to the basic neuropsychology and treatment of trauma. The work of Bessel Van der Kolk, Judith Herman, Daniel Goleman, Peter Levine, Jim Kepner, and others will be summarized. Principles and methodology for treating trauma from a somato-emotional framework, based on understanding of the triune brain and ANS functioning, will be emphasized.

#### **ICP 7599: Clinical Practice Lab (2 units)**

The focus of this course is to provide in-depth practical exploration of the clinical relationship and how it can deepen and enrich the therapeutic process. We will practice listening skills and working with feelings as well as examining personal issues related to transference, counter-transference, and the deepening of empathy. The learning outcomes will be to recognize personal qualities in oneself that might contribute to a more effective clinical relationship, as well as those that could be problematic. In addition, students will learn how to work with one's strengths and challenges to support the therapeutic process. We will be addressing how to identify specific ways of working in the clinical relationship that are useful to one's practice. There will be mostly dyad work to facilitate the process of deepening the clinical relationships in this class.

Prerequisites: ICP student; MCPI 5610.

#### **ICP 7612: Supervised Clinical Practicum: Group-Child Therapy (2 units)**

In this course, we will look at children and the problems they encounter from the viewpoint that takes in the child's entire world. Included in this are the family, the intrapsychic world, and the development of the self of the child, as well as the social, spiritual, and economic forces that are part of each child's life.

#### **ICP 7702: Integrative Seminar (3 units)**

This culminating course provides an opportunity for students to reflect on their processes of personal and academic integration in the ICP program. Equal attention is given to the deepening of one's unique process of personal integration and to the integration of key learning from theoretical and conceptual standpoints and clinical experience.

#### **ICP 8601: Hakomi (2 units)**

Hakomi body-centered psychotherapy is an elegant, deep, and gentle experiential and somatic approach to working with clients. The course, through both didactic and experiential material, will provide the basic knowledge and skills necessary to apply a variety of Hakomi interventions and principles to therapeutic encounters that will immediately inspire, enliven, and deepen your work.

#### **ICP 8602: Psychosynthesis (3 units)**

The basic principles of psychosynthesis, such as the dynamics of self-realization, the will, and the natural multiplicity and harmonization of the personality, will be taught. We will work with the translation of these principles into counseling practice, working with guided imagery, the therapeutic practice of presence, the role of intention and intentionality in the guiding process, and the steps in working with subpersonalities.

#### **ICP 8606: Integral Psychology (3 units)**

Sri Aurobindo's integral yoga and integral philosophy, including Haridas Chaudhuri's contributions, form the spiritual foundation of the Institute. As an integration of the major schools of Vedanta, Yoga, and Tantra, integral philosophy provides an integrative framework for the many divergent schools of Western psychology as well as a synthesis of Eastern psychological perspectives. Integral psychotherapy is a psychospiritual method of working that is relational, embodied, and transformational.

#### **ICP 8613: The Art of Listening (2 units)**

This course offers a nondual orientation to psychotherapy that emphasizes the transformative power of presence and the collaborative co-exploration of experiential truth. This class helps students to recognize and relax into their natural Openness and then work from this awareness using a variety of skills and modalities that are body based and process oriented. We will explore the themes of being together, unconditional acceptance, recognizing and learning to trust intuition, creatively working with dreams and imagery, attuning with the energy body and the major energy centers, cultivating empathic resonance, recognizing and undoing core negative beliefs through guided self-inquiry, and working with subpersonalities via Voice Dialogue.

Prerequisites: ICP student and MCPI 5610 (or MCP 5610) and MCPI 5602 (or MCP 5602) or instructor consent.

**ICP 8799: Independent Study (1–3 units)**

Coursework that extends a student's field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

**ICP 8888: Special Topics (1–3 units)**

A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in psychology.

**MCP 5101: Professional Ethics and Family Law (2 units)**

Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.

**MCP 5103: Professional Ethics and Family Law I (1 unit)**

Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy practice. This course is restricted to Integral Counseling Psychology Weekend Program students.

**MCP 5104: Professional Ethics and Family Law II (1 unit)**

Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy practice. This course is restricted to Integral Counseling Psychology Weekend Program students.

Prerequisite: MCP 5103.

**MCP 5108: Psychopathology and Psychological Assessment (3 units)**

This combined course provides a historical, comparative, and contemporary overview of the development and clinical presentation of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual, along with a survey of the clinical process of testing for both psychopathological structures and nonpathological personality features and traits. The individual counselor's ability to clinically analyze and interpret assessment instruments, including diagnostic tests, will be emphasized.

**MCP 5201: Human Development and the Family (3 units)**

Theories and research in life transitions, stages of development, and rites of passage, from prenatal conditions through adult experience to dying.

**MCP 6102: Alcohol and Chemical Dependency Counseling (1 unit)**

Survey of current treatment approaches to chemical dependency and examination of humanist-transpersonal perspectives.

**MCP 6401: Research Methods (3 units)**

This course combines a survey of the clinical process of testing, enhancing the individual counselor's ability to clinically analyze and interpret assessment instruments, including diagnostic tests and an overview of research methodologies, with special focus on qualitative approaches, comparative ways of knowing, and the creation of an integral inquiry research project.

**MCP 6502: Child Therapy (2 units)**

Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention.

**MCP 6546: Community Mental Health and the Recovery Model (2–3 units)**

This course is designed for students in MCP concentrations other than CMH. Students will learn the basic principles of the recovery model of mental health as described and supported by the California Mental Health Services Act of 2004. Students will learn and work with the "mental health recovery" models of service and treatment delivery, including key structural components. Evidence-based treatment interventions will be demonstrated and experienced, and effective strategies for working on integrated service teams and evaluation methodologies will be developed.

**MCP 7603: Pre/Post Practicum (0 units)**

Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum (either Individual or Group).

**MCPI 5501: Psychodynamics (3 units)**

Presents a history of psychodynamic ideas and their application in clinical settings. Offers a historical perspective beginning with Freudian theory through the development of object relations theory. Covers basic theoretical and clinical concepts; clinical theories about the self and self-development; and the topics of transference, countertransference, and defense. Examines relationships between psychodynamic and other clinical theories.

**MCPI 5508: Psychodynamics I (2 units)**

Presents a history of psychodynamic ideas and their application in clinical settings. Offers a historical perspective, beginning with Freudian theory through the development of object relations theory. Examines relationships between psychodynamic and other clinical theories. This course is restricted to Integral Counseling Psychology Weekend Program students.

**MCPI 5509: Psychodynamics II (1 unit)**

Presents a history of psychodynamic ideas and their application in clinical settings. Offers a historical perspective, beginning with Freudian

theory through the development of object relations theory. Examines relationships between psychodynamic and other clinical theories.  
Prerequisite: MCPI 5508.

**MCPI 5602: The Clinical Relationship (3 units)**

The relationship between therapist and client is one of the central concerns of contemporary theories of therapeutic change. This course explores the relationship between therapist and client from the perspectives of contemporary psychoanalysis, humanism, and self-psychology. Provides various perspectives on transference and countertransference, and how to work with these dynamics in the clinical setting.

**MCPI 5604: Group Dynamics (3 units)**

This course has a specific focus: to improve our interpersonal sensitivity and our interpersonal skills in a way that will serve us as therapists. The goal is to learn how empathy, genuineness, and unconditional positive regard can inform our interpersonal communication. In our speech, we will do our best to learn how to tell the truth in the context of compassion. Truth and compassion are equally important criteria. In our listening, we will try to reduce our defensiveness—i.e., we will seriously consider feedback that may not fit our self-image and also be willing to explore our contribution to a given interaction.

**MCPI 5605: Family Dynamics and Therapy (4 units)**

This course explores the various schools of family therapy, including the work of Whitaker, Satir, Bowen, and Minuchin, as well as strategic, narrative, internal family systems, and core-focused family therapy. There will be a strong experiential component involving in-depth study of each student's family of origin through psychodramatic or monodramatic formats or sculpture, as well as through live demonstrations of therapy sessions with students' family members. In the lab, each student will have an opportunity to practice conducting a role-play family therapy session.

**MCPI 5610: Therapeutic Communication (3 units)**

This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, and other approaches. Experiential portion includes role-play and simulations. Includes the experiential portion of Therapeutic Communication.

**MCPI 5615: Family Dynamics and Therapy (3 units)**

This course explores the various schools of family therapy, including the work of Whitaker, Satir, Bowen, and Minuchin, as well as strategic, narrative, internal family systems, and core-focused family therapy. There will be a strong experiential component involving in-depth study of each student's family of origin through psychodramatic or monodramatic formats or sculpture, as well as through live demonstrations of therapy sessions with students' family members. In the lab, each student will have an opportunity to practice conducting a role-play family therapy session.

**MCPI 6601: Marriage and Couples Counseling (3 units)**

Theoretical and therapeutic approaches to working with couples, including object relations, ego analytic, cognitive-behavioral, existential, and transpersonal perspectives, as well as family-system approaches. Students learn how to integrate the use of visual arts, music, movement, drama, and the language arts with these different theoretical approaches. Includes the experiential portion of Marriage and Couples Counseling.

**MCPI 6603: Multicultural Counseling and the Family (3 units)**

This course provides an overview of multicultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations. The content will focus on developing oneself as a student, therapist, and educator who understands the complexity of human diversity—ethnicity, race, religion, sexual orientation, gender, socioeconomic class, and color. We will look at the limitations of current psychological models in addressing the particularities of our clients' diverse familial and cultural backgrounds. Students will be asked to do mindfulness practices, inquiry, and dialogue to explore experiences and cultural backgrounds to help uncover their own beliefs, unconscious assumptions, projections, countertransference, fears, and biases. The instructor will help create a safe space and offer appropriate exercises and communication tools to encourage authentic exploration and dialogue of an emotionally charged topic.

**MCPI 7601: Supervised Clinical Practicum: Individual (2 units)**

Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

Prerequisites (for non-Weekend cohort program students): ICP 5606, MCP 5101, MCP 5603, MCP 5604, MCPI 5605, MCPIL 5605, MCPI 5201, MCPI 5501, MCPI 5602, MCPI 5610, MCPIL 5610.

Prerequisites (for Weekend Program students): ICP 5606, MCP 5103, MCP 5104, MCP 5603, MCPI 5201, MCPI 5508, MCPI 5509, MCPI 5602, MCPI 5604, MCPI 5610, MCPI 5615, MCPI 5616.

**MCPI 7602: Supervised Clinical Practicum: Group (2 units)**

Presentation and discussion of case material in a group setting. Emphases upon case formulation, group processing of clinical material, and the development of clinical skills.

Prerequisites (for non-Weekend cohort program students): ICP 5606, MCP 5101, MCP 5603, MCP 5604, MCPI 5605, MCPIL 5605, MCPI 5201, MCPI 5501, MCPI 5602, MCPI 5610, MCPIL 5610.

Prerequisites (for Weekend Program students): ICP 5606, MCP 5103, MCP 5104, MCP 5603, MCPI 5201, MCPI 5508, MCPI 5509, MCPI 5602, MCPI 5604, MCPI 5610, MCPI 5615, MCPI 5616.

**MCPI 7604: Supervised Clinical Practicum: Individual—School Setting (3 units)**

For MCP Practicum students working in schools. Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

**MCPI 7605: Supervised Clinical Practicum: Group—School Setting (3 units)**

Presentation and discussion of case material. Emphasis upon case formulation, the therapeutic relationship, and the development of clinical skills. We will be looking at clients from both a systems and a self-psychology understanding. This course will have an emphasis on students who are working with clients who are children or adolescents and their families. Students working with individual clients or couples are also welcome.



## **SOMATIC PSYCHOLOGY**

### **MA IN COUNSELING PSYCHOLOGY WITH A CONCENTRATION IN SOMATIC PSYCHOLOGY**

#### **Program Chair**

Meg A. Jordan, PhD, RN, CWP

#### **Core Faculty**

Meg Chang, EdD, LCAT, NCC, BC-DMT

Ian J. Grand, PhD

Don Hanlon Johnson, PhD, Program Founder

Anne Krantz, PhD, BC-DMT

Mark Ludwig, LCSW

#### **Adjunct Faculty**

Duncan Bennett, PhD, MFT

Alissa Blackman, MA, MFT

Kelley Callahan, PhD

Ludmila Cantamissa, MA, MFT

John Conger, PhD

Rob Fisher, MA, MFT

Steuart Gold, MA, MFT

Robin Greenberg, MA, MFT, BC-DMT

Lucanna Grey, MA, MFT

Anthony Guarnieri, PhD

Loren Hadassah, MA

Barbara Holifield, MSW, MFT

Sarah Jolley, MA, MFT

George Kich, PhD

Keiko Lane, MA, MFT

Eva Leveton, MS, MFT

Rebecca McGovern, MA, MFT

Susan Coto McKenna, MS, BC-DMT

Douglas Moorhead, M.D.

#### **About the Degree**

The Somatic Psychology concentration at California Institute of Integral Studies is one of three accredited academic programs in the United States that prepare students to use both conventional and body-oriented approaches to psychotherapy. Students participate in a vibrant academic community where learning includes both didactic and experiential practices, leading to the ability to work with clients holistically and effectively.

After completing the program and other Board of Behavioral Sciences (BBS) requirements for licensure, graduates are prepared to do counseling psychology in both private practice and agency settings.

The Somatic Psychology program offers the following:

- Excellent training in psychotherapy that combines scholarship, best practices in counseling psychology, and experiential approaches to learning
- The learning of psychology theories and practices that include verbal and nonverbal work with body, mind, and spirit
- Opportunities to develop psychodynamic, systems, and sociocultural approaches to psychotherapy
- Attention to diversity and opportunities to work in practicum with a wide range of populations
- A community of learning fostered by student retreats and weekly meetings
- Opportunities to participate in faculty-student research projects
- A wide variety of practicum opportunities, including the possibility to train at the program's Center for Somatic Psychotherapy

#### **Somatic Psychology at CIIS**

Since its inception in 1980, the Somatic Psychology program has developed a unique learning environment that combines experiential work, rigorous academics, research, and a deep commitment to community. Students in the Somatic Psychology program at CIIS learn a counseling approach that combines traditional practice and understanding with attention to the crucial role of the body in the structure and process of the psyche.

Somatic approaches to psychotherapy focus upon and work with the bodily organization of feeling and meaning. The underlying insight in these therapies is that we enact self-feeling, identity, and contact with others through bodily means. As we develop in families and communities, we construct embodied patterns of feeling, sensation, expression, movement, and emotion through which we know ourselves and make relationships in the world. Work, play, and other engagements with the world are enacted through the development of varying muscular states, emotional and feeling capabilities, and ranges of movement.

For somatic psychology, the exploration of the historical patterns of bodily comportment we have developed and the explorations of new means of enactment are useful tools in the development of self-awareness and satisfaction in living. Students in the Somatic Psychology program learn a sociocultural perspective that explores how embodied affect, expression, identity, and interaction are developmentally formed both in families and in communities of participation outside of the family of origin. The program explores issues of gender, sexuality, ethnicity, and social justice.

Somatic psychotherapies combine traditional approaches to counseling, including dream work, talk, interpretation, and reflection, with experiential explorations. Somatic psychotherapists are trained to help clients explore the bodily means by which they conduct their daily lives. Through the use of breath work; movement exercises; touch; and explorations of feeling, sensation, posture, gesture, and expression, clients experience how they shape particular identities and interact with others.

Somatic psychotherapies have been found to be particularly effective means of working with trauma, posttraumatic stress disorder (PTSD), dissociation, identity issues, and affect regulation. They are effective in both group and individual settings, and are especially useful as aids to self-reflection and the development of new ranges of affect, expression, and self-comportment.

## Learning Environment

In preparing students for practice, the Somatic Psychology program at CIIS stresses the importance of self-knowledge and self-development. We believe that practitioners need to have knowledge of their own responses, reactions, and sense of meaning as they work with others. This emphasis on personal exploration requires students to enter deeply into their own bodily experience, exploring experientially the capacity for empathy, feeling, and expression. They are also asked to examine the familial, social, and cultural roots of their experience. In this way, students work with the personal material they will bring to the therapeutic engagement.

There is a strong emphasis on community in the Somatic Psychology program, and the experiential explorations of the program occur within a context of mutual self-inquiry. Attention is paid to group process and group learning. A program retreat begins the academic year, and there are weekly community meetings in which students, faculty, and staff participate.

The Somatic Psychology program also offers an environment of rigorous intellectual inquiry. Students are asked to develop a reflective approach to counseling psychology that includes skills in collaborative learning, knowledge of evidence-based approaches to psychotherapy, and a broad understanding of individual and family systems approaches to psychotherapy.

Throughout the program, students write papers and present projects to hone their thinking, writing, and presentation skills. Faculty and students make presentations at national and international conferences concerned with body-oriented psychotherapy, the social sciences, and various aspects of somatics theory and practice.

Under the leadership of Professor Don Hanlon Johnson, the program has undertaken a publishing program that has to date produced three books in the field in collaboration with North Atlantic Books: *Bone, Breath, and Gesture*; *Groundworks: Narratives of Embodiment*; and *The Body in Psychotherapy: Inquiries in Somatic Psychology*.

Reflecting the founding vision of CIIS, the Somatic Psychology program is defined by its unique integration of various Western and non-Western philosophic and spiritual traditions. This integral approach challenges the separation of body, mind, and spirit that has dominated Western psychotherapy. Course offerings explore the relation between bodily processes and states of consciousness, and foster a dialogue between spiritual approaches such as yoga, meditation, and qigong; psychological approaches; and contemporary scientific understandings of the body.

## Curriculum Overview

The Somatic Psychology curriculum has the following three objectives: to give students a comprehensive knowledge base in both general counseling psychology and somatic approaches to psychotherapy; to assist students in developing their skills as counselors; and to encourage students in the personal development of sensitivity, feeling, and self-knowing required for the effective practice of psychotherapy.

The Somatic Psychology curriculum provides students with a firm understanding of the theories, strategies, and transformational attitudes that are basic to psychotherapy. Coursework combines didactic and experiential modes of learning. In addition to traditional forms of assessment, the program teaches assessment of individual and family and group dynamics through the observation of body movement and nonverbal communication. Students learn both verbal and body-based methods of intervention to facilitate change for those in therapy.

Basic courses focus on the field of psychotherapy, with a strong emphasis on developmental theory, family systems theory and practice, and sociocultural and psychodynamic approaches. Coursework throughout the Somatic Psychology program includes the study of a range of psychodynamic approaches, including drive theory, and object relations, self-psychology, Jungian, intersubjective, and relational theories.

Students study family systems perspectives and contemporary understandings of attachment and affect. The curriculum includes the study of issues of cultural diversity, poverty, gender, sexual diversity, spirituality, and work. Students are introduced to various body-oriented approaches to psychotherapy, and the cultivation of body/psyche in a variety of non-Western modalities is also explored.

The Somatic Psychology curriculum includes a carefully supervised practicum counseling experience. Students may apply for training at the Center for Somatic Psychotherapy, which is a counseling center devoted to practicing body-oriented psychotherapy. Students at other

practicum sites are supervised by program-approved supervisors. In the past, students have completed practicum training in a variety of settings, including city government, homeless outreach programs, work in prisons, and work participation in various agencies dealing specifically with children's and women's issues and addictions.

## Center for Somatic Psychotherapy

The Center for Somatic Psychotherapy is a professional training facility for students at CIIS who are pursuing a somatic orientation in their therapeutic work. As a community service, the Center offers affordable psychotherapy based on an integral perspective. Using didactic and experiential training sessions and group process exploration, the Center provides students with an opportunity to integrate a body-oriented psychotherapy approach with other therapeutic modalities. Each student counselor works with a specified number of clients in individual, couple, family, or group counseling situations. Center outreach programs include work with homeless, school, and prison populations.

Licensed counselors and psychotherapists from the professional community Institute faculty provide supervision. The Center for Somatic Psychotherapy is located in San Francisco at 220 Montgomery Street, Suite 600. Information about the Center can be found at <http://www.somaticpsychotherapycenter.org>.

## Personal Psychotherapy Requirement

During their enrollment in the program, students must complete 50 hours of personal somatic psychotherapy. The program maintains a referral base of approved and licensed somatic psychotherapists who work in the Bay Area.

## Admissions Requirements

Applicants must meet the general admissions requirements of the Institute. Two letters of recommendation (at least one from someone familiar with the applicant's academic work) are also required.

The program seeks highly motivated, creative, mature students who have already demonstrated a strong interest in work focused on the human body. This includes work in literature, humanities, the arts, and the social sciences. It is important for prospective students to have some experience with such somatic methods as Feldenkrais, Alexander, bioenergetics, Structural Integration, Rosen work, massage, shiatsu, acupuncture, martial arts, dance, yoga, and meditation. Nurses, physicians, physical therapists, and chiropractors also make successful candidates. All students entering the program are required to have 100 hours of experience in bodywork.

Because of the experiential dimension of the program, it is necessary to be emotionally well grounded in order to cope with the strong feelings that often emerge at the same time that one is required to sustain serious intellectual work. Prerequisites include demonstrated experience with the field of somatics and some familiarity with somatic psychotherapies.

## Center for the Study of the Body in Psychotherapy

In the program's Center for the Study of the Body in Psychotherapy, Somatic Psychology program faculty and students have conducted research regarding sexual identities and enactments, multicultural understandings of identity and interaction, early childhood approaches using somatic interventions with infants and parents, and work with staff and patients in a rehabilitation center using somatic interventions for recovery. Other work has included research in child and family yoga and work and somatic approaches in community mental health settings. This research-oriented center also develops conferences and research projects that look at somatic aspects of therapy that have been undertheorized.

## Curriculum

MA in Counseling Psychology with a concentration in Somatic Psychology—60 units

Courses in the Somatic Psychology program are highly sequenced. Specific course exemptions are determined on an individual basis. Please contact the program for details about course sequences.

### I. Counseling Courses—13 units

MCP 5101	Professional Ethics and Family Law
MCP 5108	Psychopathology and Psychological Assessment
MCP 6102	Alcohol and Chemical Dependency Counseling
MCP 6103	Multicultural Counseling and the Family
MCP 6502	Child Therapy
MCP 6546	Community Mental Health and the Recovery Model

### II. Counseling Courses with an emphasis in Somatic Psychology—28 units

The following courses have equivalencies in the Community Mental Health, Drama Therapy, Expressive Arts Therapy, and Integral Counseling Psychology concentrations. These equivalent courses cover the same content, but from the perspective of their own concentrations.

MCPS 5201	Human Development and the Family
MCPS 5501	Psychodynamics
MCPS 5602	The Clinical Relationship
MCPS 5605	Family Dynamics and Therapy
MCPS 5609	Therapeutic Communication
MCPS 5622	Group Facilitation—Group Therapy

MCPS 6401	Research Methods
MCPS 6601	Couples Counseling
MCPS 7601	Supervised Clinical Practicum: Individual (minimum three semesters); OR
MCPS 7602	Supervised Clinical Practicum: Group (minimum three semesters); OR
MCPS 7604	Supervised Clinical Practicum: Individual (3 units for two semesters of practicum placement at school site)
MCPS 7605	Supervised Clinical Practicum: Group (3 units for two semesters of practicum placement at school site)

### III. Somatic Psychology Concentration Courses—19 units

These courses do not have equivalencies in the other concentrations.

SOM 5201	The Body: Experienced, Conceptualized, and Verbalized
SOM 5607	Movement Approaches in Somatic Psychotherapy
SOM 6201	Somatics and Society
SOM 6646	Theories and Techniques of Somatic Psychotherapy I
SOM 6647	Theories and Techniques of Somatic Psychotherapy II
SOM 6652	Principles of Somatic Psychotherapy
SOM 6659	Somatic Approaches to Trauma and Post-Traumatic Stress Disorder
SOM 7701	Integrative Seminar

### IV. Electives Select from the following (any elective courses taken exceed the required 60 units):

SOM 5606	Gestalt Therapy
SOM 6632	Somatic Approaches to Adolescent Psychotherapy
SOM 6708	Somatic Approaches to Emotional Expression
SOM 6709	Phenomenology of the Body
SOM 6717	Somatics Research Seminar
SOM 6721	Queer Bodies in Psychotherapy
SOM 8888	Topics in Somatic Psychotherapy

## Additional MFT and LPCC Requirements

Licensure for the MFT or the LPCC in California requires the student to successfully complete 15 hours of the following workshop as part of the degree program prior to graduation. It must be completed through an accredited college or university:

- Spousal/Partner Abuse, Assessment and Reporting

The following workshops may be taken after completing the MA but before applying for MFT or LPCC licensure. They must be completed through an accredited college or university; a BBS-approved continuing education provider; or a country, state, or other government entity:

- Child Abuse Assessment and Reporting (7 hours)
- Human Sexuality (10 hours)
- Aging and Long-Term Care (10 hours)
- Crisis/Trauma Counseling (15 hours) for the LPCC
- Psychopharmacology (2 semester units or 3 quarter units) for the LPCC

## Course Descriptions

### **MCP 5101: Professional Ethics and Family Law (2 units)**

Ethical standards for the practice of counseling and psychology. Review and discussion of ethical and legal aspects of marriage and family therapy and practice.

### **MCP 5108: Psychopathology and Psychological Assessment (3 units)**

Comparative historical and contemporary views of the development of adult psychopathology and the categorization system of the Diagnostic and Statistical Manual.

### **MCP 6102: Alcohol and Chemical Dependency Counseling (1 unit)**

Survey of current treatment approaches to chemical dependency and examination of humanist-transpersonal perspectives.

### **MCP 6103: Multicultural Counseling and the Family (2 units)**

This course provides an overview of multicultural counseling through exploration of ethnic, social, and cultural mores and values of representative social groups and special populations.

### **MCP 6502: Child Therapy (2 units)**

Techniques to remedy or prevent problems in children and their families. Case material introduces strategies of intervention.

### **MCP 6546: Community Mental Health and the Recovery Model (3 units)**

Students will learn the basic principles of the recovery model of mental health as described and supported by the California Mental Health Services Act of 2004. Students will learn and work with principles of the “mental health recovery” models of service and treatment delivery;

including key structural components. Evidence-based holistic treatment interventions will be demonstrated and experienced verbally and nonverbally, and effective strategies for working on integrated service teams and evaluation methodologies will be developed.  
Prerequisite: MCP student.

**MCP 7603: Pre/Post Practicum (0 units)**

Required of MFT trainees who wish to accrue hours toward licensure and who are not enrolled in Supervised Clinical Practicum (either Individual or Group).

**MCPS 5201: Human Development and the Family (3 units)**

Theories and research in life transitions, stages of development, and rites of passage, from prenatal conditions through adult experience to dying are explored from both theoretical study and embodied practice. Students work individually and in groups exploring the entire lifespan, looking at both familial and social and cultural influences on development.

**MCPS 5501: Psychodynamics (3 units)**

This course presents a history of psychodynamic ideas and their application in clinical settings. It offers a historical perspective, beginning with drive theory through the development of relational theory, and covers basic theoretical and clinical concepts; clinical theories about the self and self-development; and the topics of transference, countertransference, and defense. The course examines relationships between psychodynamic and other clinical theories from both a traditional and an embodied stance using both text and experiential learning, such as work with movement and dreams. It takes an embodied sociocultural approach to psychodynamics, exploring cultural issues and sexuality, gender, work, creativity, ethnicity, and schooling.

**MCPS 5602: The Clinical Relationship (2 units)**

The relationship between therapist and client is one of the central concerns of contemporary theories of therapeutic change. This course explores the relationship between therapist and client from the perspectives of contemporary psychoanalysis, humanism, and self-psychology. Provides various perspectives on transference and countertransference and working with these dynamics in the clinical setting.

**MCPS 5605: Family Dynamics and Therapy (3 units)**

Covers the family life cycle, as well as the theories and methods of many of the major family theories, including strategic, brief strategic, systemic, narrative, solution-focused, family of origin, structural, and symbolic-experiential family therapy. Includes experiential learning processes and instructor-demonstrated family of origin interviews. Explores cultural difference and diversity in family dynamics.

**MCPS 5609: Therapeutic Communication (3 units)**

This course provides an overview of key concepts and methods in therapeutic communication, integrating psychodynamic, humanistic, and other approaches. Experiential portion includes role-play and simulations.

**MCPS 5622: Group Facilitation—Group Therapy (2 units)**

This course provides the basic theories and practice necessary to design and facilitate: psychoeducational groups, special topic groups, peer support groups and other groups currently delivered in community mental health settings. In addition basic theories and practice in group process including holistic intervention skills, nonverbal, and dance/movement approaches will be presented and experienced.

**MCPS 6401: Research Methods (3 units)**

An introduction to the basic elements involved in clinical research: construction of surveys and basic analysis of results, qualitative interviews, tracking of the effects of interventions, reviewing the research literature related to a particular question. The model for the course is the National Institutes of Health's agenda for translational research in which clinicians are trained to organize their work so that it is more readily accessible to academic researchers.

**MCPS 6601: Couples Counseling (3 units)**

Theoretical and therapeutic approaches to working with couples, including object relations, ego-analytic, cognitive-behavioral, existential, and transpersonal perspectives, as well as family-system approaches. Students learn how to integrate the use of visual arts, music, movement, drama, and the language arts with these different theoretical approaches. Cultural difference and diversity of lifestyle are explored.

**MCPS 7601: Supervised Clinical Practicum: Individual (2 units)**

Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

**MCPS 7602: Supervised Clinical Practicum: Group (2 units)**

Presentation and discussion of case material in a small-group setting. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

**MCPS 7604: Supervised Clinical Practicum: Individual (3 units)**

For Somatic Psychology students pursuing practicum in schools. Presentation and discussion of case material. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.

**MCPS 7605: Supervised Clinical Practicum: Group (3 units)**

For Somatic Psychology students pursuing practicum in schools. Presentation and discussion of case material in a small-group setting. Emphases upon case formulation, the therapeutic relationship, and the development of clinical skills.



**SOM 5201: The Body: Experienced, Conceptualized, and Verbalized (3 units)**

This course is an introduction to methods for navigating the dialectic between one's experiences of the body and ideas about the body learned in one's history. It is a basic introduction to the use of embodied experience and body maps to further one's capacities for self-development. The course includes an introduction to the work of some of the early founders of the field of somatics.

**SOM 5606: Gestalt Therapy (1 unit)**

Gestalt therapy will be presented as an adjunct to existential philosophy and therapy, and as a natural reflection of humanistic psychology. The elements of Gestalt therapy will be demonstrated—i.e., contact boundaries, awareness, figure formation, the Gestalt theory of neurosis, disturbances at the boundaries. The primary emphasis will be on working in the “here and now” with a process-oriented focus.

**SOM 5607: Movement Approaches in Somatic Psychotherapy (2 units)**

This course teaches the use of movement approaches such as authentic movement, dance therapy, and contact improvisation in the context of psychological theory and practice. Specific approaches are emphasized by each instructor.

**SOM 6201: Somatics and Society (3 units)**

A study of how individual bodies, as well as individual experiences of the body, are shaped from infancy by major social institutions (education, medicine, religion, science, the media, etc.), and how that shaping process anchors the power of those institutions in our perceptions and emotional responses to authority. Focuses on how people are coaxed to neglect the sources of wisdom and decision making within the social body, and to give authority to publicly designated experts and authorities. Particular attention is given to the question “What does it mean to be a somatic therapist or educator in a world characterized by widespread abuse of both the personal and political body?”

**SOM 6632: Somatic Approaches to Adolescent Psychotherapy (2 units)**

This course focuses on the multiple ways adolescence is developmentally different from infancy, and early, middle, and late childhood. It explores the embodied social and moral challenges of this developmental time, and develops clinical skills for working with this population.

**SOM 6646: Theories and Techniques of Somatic Psychotherapy I (3 units)**

This course gives in-depth exploration of somatic approaches to psychotherapy. It provides a ground for understanding intervention, therapeutic process, and good counseling practice, as well as exploring parameters of somatic psychological practice. This course introduces the work of Wilhelm Reich and derivative therapies that have been influenced by his work. It also looks at sensing, feeling, and expressive approaches in psychotherapy, as well as work with tissue state, dream, and gesture. Sociocultural understandings regarding sexualities, emotional expression and interaction, gender, work, and ethnicities are a focus of the class. Students study and work experientially with observation, breath, movement, and sound in psychotherapy, focusing on issues of transference, countertransference, attunement, and resistance.

Prerequisite: MCPS 5609.

**SOM 6647: Theories and Techniques of Somatic Psychotherapy II (2 units)**

This is the second of a series of core courses that focus on various theories and techniques in psychotherapy. This course deals with a variety of approaches and other techniques, and continues the exploration of issues of transference, countertransference, attunement, and resistance in the application of somatic and other experiential exercises in the practice of psychotherapy.

Prerequisites: MCPS 5609 and SOM 6646.

**SOM 6659: Somatic Approaches to Trauma and Post-Traumatic Stress Disorder (2 units)**

This course provides an overview of somatic approaches to trauma. Major theorists and approaches using somatic approaches to trauma are discussed.

Prerequisite: MCPS 5610.

Co-requisite: SOM 6647. Somatic Psychology students only.

**SOM 6708: Somatic Approaches to Emotional Expression (1 unit)**

A hands-on class in analytic somatic therapy. Through lecture, demonstration, and dyad work, students are taught techniques for reading the energetic body field and exercises to assist in grounding, boundaries, unrestricted breath, and range of emotion.

**SOM 6709: Phenomenology of the Body (3 units)**

In this seminar, we will study and ourselves develop the heritage of Edmund Husserl and Maurice Merleau-Ponty, who made clear the crucial importance of a turn toward direct bodily experience. For textual underpinnings for our investigations, we will examine selected texts from Husserl and Merleau-Ponty, and from several contemporary scholars. These theoretical and practical works form a powerful corrective to the anti-body and anti-cosmos forces that are ravaging the planet. Each of you will be asked to engage in your own phenomenological investigations, taking cues from the readings in relation to areas of particular interest to you, converging upon some theme.

**SOM 6717: Somatics Research Seminar (1 unit)**

Students work with faculty in faculty-supervised research.

**SOM 6721: Queer Bodies in Psychotherapy (2 units)**

This course examines the ways queer identities, confusions, and enactments have been (dis)articulated and (mis)handled in various psychotherapy practices. Concrete alternatives to these approaches are offered. The embodiment of gender is explored through experiential exercises; and academic theories of gender and sexual development, with a focus on postmodern, somatic, and feminist theories, are employed.

**SOM 7701: Integrative Seminar (3 units)**

This course is the final class that students take in the program. The course emphasizes the integration of somatic and other clinical approaches. Theoretical understandings of clinical applications are focused upon, and skills such as observation, diagnosis, treatment planning, and intervention are underscored and further developed. Students write a final paper and do a presentation on the theme “Toward a Theory and Practice of Somatic Psychotherapy.”

**SOM 8888: Special Topics (1–3 units)**

A course of study not currently encompassed in the curriculum but relevant to evolving topics of importance in body-oriented psychotherapy.

# **INTEGRATIVE HEALTH STUDIES**

## **MA IN INTEGRATIVE HEALTH STUDIES**

### **Program Chair**

Meg A. Jordan, PhD, RN, CWP

### **Core Faculty**

Yosuke Chikamoto, PhD

Silvia Nakkach, MA, MMT

### **Adjunct Faculty**

Marcel Allbritton, PhD

Michael Arloski, PhD

Jim Cross, ND, LAc

Mike Denney, MD, PhD

Christine Donohue, MA, MFT

Leslie Gray, PhD

Barbara Harris, MDiv, MA, CWP

Farzad Khayam-Bashi, MD

Sally LaMont, ND, LAc

Megan Lipsett, MA

Mutombo Mpanya, PhD

Beverly Rubik, PhD

Fouzieyha Towghi, PhD

John W. Travis, MD, MPH

Allyson Washburn, PhD

### **About the Degree**

Integrative Health Studies (IHL) explores a new paradigm for health and healing that emphasizes health promotion and wellness, client-centered care, primary prevention, and collaborative practice among supportive networks. Because the integrative health model integrates East with West, modern with ancient, and explores personal, multicultural, and global healing systems, it relies on the latest discoveries of biomedicine side by side with time-honored perspectives on mind-body-spirit wholeness. The in-depth course of study focuses on the integration of conventional medicine and science-based principles of health and healing with complementary and alternative medicine (CAM) therapies.

Our unique and leading-edge program captures the essence of CIIS integral education through intellectual rigor, applied learning, and embodied practice. Students build professional knowledge and skills, honor multicultural perspectives, address the needs of vulnerable populations, develop necessary competencies for integrative wellness program design and implementation, and expand their knowledge in emerging theories from the quantum to the macrocosmic.

In addition, IHL offers a deeper level of understanding for conventional and holistic practitioners, skills for those seeking administrative positions, as well as opportunities for collaboration in clinical settings, nonprofit organizations, and public and global health initiatives. The program creates integrative health practitioners and leaders sensitive to health disparities and social justice issues. Its mission is to support and enhance the health of individuals and their communities through the provision of holistic, culturally sensitive education and training for individuals and health professionals who seek to provide integrative health services to mainstream, underserved, and vulnerable populations.

CIIS graduates are poised to work as integrative wellness coaches or practitioners with professionals and organizations who are actively resolving significant challenges, such as rising medical costs and fragmentation of care, through innovative models of integrative health care.

Finally, the CIIS model of integrative health and medicine emphasizes health promotion and wellness, as well as disease identification and treatment; it fosters patient participation and responsibility in client-centered models of care that promote collaboration and trust among clients, supportive networks, and providers. The IHL program promotes this new model among health-care providers, policymakers, corporations, research institutions, educational facilities, and health delivery organizations through the preparation of graduates able to bring integrative knowledge and expertise to a wide variety of conventional, complementary, and integrative institutions.

### **Program Overview**

Integrative Health Studies is a nonclinical master's degree program that can be completed in a minimum of two years and 36 units. It includes academic classes, workshops, and a 200-hour internship focused in one or more of the following areas: Alternative and Complementary Healing, Health Advocacy, Organizational Wellness Programming, Vulnerable Populations, Spirituality and Healing, Global Health Issues, Integrative Health Research, Sound and Healing, and Integrative Health Administration.

Electives are augmented by interdepartmental CIIS classes in expressive arts, somatic psychology, women's studies, anthropology, integral philosophy, psychology, and spirituality. In addition, students may transfer 6 units of academic credit from approved graduate institutions. They may also transfer up to 6 units of courses within the CIIS Public Programs which are earmarked for academic credit. The Sound and Healing courses and workshops are pursued by IHL students hoping to add to their integrative healing tool kit.

## Integrative Wellness Coaching

A Certificate in Integrative Wellness Coaching is embedded within the master's and can be earned by students who complete the following courses: Integrative Anatomy and Physiology, Complementary, Alternative and Integrative medicine, Integrative Wellness Coaching, Advanced Wellness Coaching, Communication Practicum, Integrative Nutrition, Movement and Stress Management, Integrative Wellness Management, Mind/Body Approaches, Ethics of the Healing Relationship. These courses provide the theoretical and practical skills for learning the art and science of health coaching, and for designing, implementing, and evaluating wellness programs for individuals and organizations; and they are appropriate for either clinical or nonclinical students. The IHL department is part of the National Consortium for Credentialing of Health & Wellness Coaches, a multidisciplinary initiative for establishing educational benchmarks and standards in health coaching.

Coaching is a rapidly growing profession that is a way for people to be in supportive relationship that results in a more effective, meaningful lived experience for the client. The Integrative Wellness Coach teaches proper diet, exercise, supportive relations, and stress management, but also goes the extra measure of creating an empowering relationship that reawakens and supports notions of belonging, spiritual connection, meaning and purpose, recognized in health promotions research as necessary antecedents for improved self-care. Students also gain competencies in participant enrollment, assessment of needs and interests, program design and implementation, biometric marker collection, and program evaluation. The coaching curriculum is based on the best practices employed by Fortune 100 corporations and reviewed by the National Wellness Institute.

The CIIS Integrative Wellness Coach can either work independently or follow through with the recommended regimens from licensed health professionals. For a society struggling with unaffordable models of health care, coaching provides support at accessible, bottom-up strategic positions. Coaches offer a destigmatized means for friendly, “level playing field” support for the critical task of reducing lifestyle-generated illness among diverse populations. Many people recognize the need to change personal health habits in order to halt or reverse a chronic condition, but they don't believe that medical or psychological counseling is warranted. However, they welcome a coach to help them demystify the steps required for successful change. Opportunities exist with the internship program for applied learning and professional skill development.

## Sound and Healing

IHL also provides courses in sound and healing for interested students who intend to bring sound healing arts and technologies into their integrative practice. In addition to much of the regular coursework in IHL, students may take up to 6 units of qualifying workshops with CIIS Public Programs along with the designated sound and healing courses offered by the department. Providing enhanced knowledge and skills for using sound, voice, and music to improve quality of life for health and wellness clients, the curriculum offers the study of ancient and contemporary oral traditions integrated with modern sound healing technologies. The courses and workshops are taught by specialists in the science of sound healing, spiritual songwriting, mantra chanting, sonic meditations, drumming, and the use of other indigenous instruments.

## Internships

Integrative Health internships are located in complementary, alternative, and integrative health practices; public health clinics; corporations; research facilities; faith-based organizations; and socially engaged nongovernmental organizations. Each setting focuses on one of the following areas: integrative health practice, global health, integrative health research, wellness coaching, wellness design and management, sound and healing, and integrative administration. Students will begin to shape their internship interests and goals by meeting with the Internship Supervisor, engaging in a discovery process through a series of monthly meetings. They complete investigative paperwork that ushers them along in a process, aligning their internships with their professional goals. The Internship Supervisor evaluates their progress within an Internship course.

## Admissions Requirements

Applicants must meet the general admissions requirements of the Institute. These include academic transcripts, an autobiographical statement, a statement of professional and academic goals, and two letters of recommendation.

In addition, the Integrative Health Studies program requires college-level coursework in the health sciences, communication, or the social sciences; and prior involvement with personal growth, self-exploration, or spiritual development (e.g., meditation, personal exploration, or therapy). Prior experience in health-care delivery, social services, pastoral care, or health sciences is desirable but not required. Health professional certification or licensure is not required.

Some prerequisites may be waived for licensed or certified health-care providers or those who have taken them during licensed vocational training.

## Curriculum

### MA in Integrative Health Studies—36 units

#### I. Required Courses—34 units

IHL 5000	Integrative Anatomy and Physiology
IHL 6034	Mind/Body Approaches
IHL 6035	Movement and Stress Management
IHL 6036	Complementary, Alternative, and Integrative Medicine
IHL 6049	Integrative Wellness Management
IHL 6052	Advanced Wellness Coaching

IHL 6060	Integrative Wellness Coaching
IHL 6066	Integrative Health Research
IHL 6067	Human Flourishing
IHL 6100	Communication Practicum
IHL 6550	Integrative Nutrition
IHL 6558	Multicultural Perspectives in Health-Care Delivery
IHL 6600	Ethics of the Healing Relationship
IHL 6784	Healthy Aging
IHL 6990	Internship
IHL 6995	Integrative Seminar

## II. Electives—2 units

CT 6017	Scholar's Toolkit
IHL 6024	Creativity and Healing
IHL 6037	Consciousness, Spirituality, and Healing
IHL 6053	Health and Disease
IHL 6068	Health-Care Administration
IHL 6134	Somatic Approaches to Establishing Rapport
IHL 6238	Ancient and Contemporary Sound Healing (required for 2011–2012 Focus students)
IHL 6243	Auditory Stimulation
IHL 6246	Music Care at the End of Life
IHL 6248	Musicianship Development (required for 2011–2012 Focus students)
IHL 6421	Global Health Systems
IHL 6512	Indigenous Medicine
IHL 6540	Grant Writing
PARW 6790	Contemporary Issues in Women's Health
PARW 7200	Coming Alive: Rosen Movement and Bodywork
IHL 8799	Independent Study
IHL 8888	Special Topics

Additional electives can be chosen from courses in Philosophy, Cosmology, and Consciousness; East-West Psychology; Asian and Comparative Studies; Transformative Leadership; or Women's Spirituality. Students may choose up to 6 units of academically credited Sound Healing workshops with CIIS Public Program.

## Course Descriptions

### **IHL 5000: Integrative Anatomy and Physiology (2 units)**

This course introduces students to a new understanding of anatomy and physiology as homodynamic systems that strive for balance when supported by optimal genetic, personal, cultural, and environmental factors. A basic knowledge of functional anatomy and physiology is supplemented with a new blend of perspectives incorporating biomedicine with non-Western models of healing.

### **CT 6017: Scholars' Toolkit (2 units)**

This course will unlock the mysteries of academic literature research, for a term paper or a dissertation literature review. It covers not only "consuming" research (how to identify, find, and evaluate other scholars' writings) but also "producing" research (strategies for getting your own work published). These skills will be grounded in discussions of labyrinth learning, learning styles, and other pedagogic theories, with discursions into using technology efficiently, recent politics and economics of the information industry and intellectual property, and strategies for academic success.

### **IHL 6024: Creativity and Healing (1 unit)**

This course focuses on the healing and therapeutic dimensions of the creative process. Students will explore emerging scientific research that links creative expression with psychoneuroimmunologic benefits. They will have experiential practice in tapping into imaginal realms for optimizing individual, social, and societal well-being.

### **IHL 6034: Mind/Body Approaches (2 units)**

This course examines emerging theories and practical applications in the fields of subtle energy medicine, mind/body healing, and behavioral medicine. New evidence-based research methods and technologies for investigating the human biofield will be examined. Critical reviews of stress-reduction practices such as mindfulness meditation, Reiki, qigong, and support groups will explore how effective such practices are in changing personal lifestyle habits, increasing self-efficacy, improving health outcomes, or preventing chronic illness. The course offers experiential as well as didactic learning opportunities.

### **IHL 6035: Movement and Stress Management (1 unit)**

This course serves as a foundational preparation to coach clients on the benefits of physical activity and other mind-body wellness practices for regulating stress and developing stress hardiness applying a systems approach. We will examine the clinical research behind the psychophysiology of chronic stress and employ knowledge of behavioral change. Students will learn adaptive coping strategies, tools, and techniques to facilitate holistic stress management. Specific conditions such as weight issues, diabetes, osteoporosis, cardiovascular disease, and fibromyalgia will be addressed as students examine a range of movement modalities to decrease stress and enhance salutary effects.



**IHL 6036: Complementary, Alternative, and Integrative Medicine (3 units)**

This course explores the founding principles and emerging scientific evidence for integrative health and medicine. It presents an overview of various alternative, complementary, integrative, and traditional healing modalities, and reviews research and scope of practice related to each healing modality. Students will engage with practitioners in some of the modalities, and discuss challenges and strategies for providing complementary, alternative, and integrative health care to diverse populations.

**IHL 6037: Consciousness, Spirituality, and Healing (2 units)**

This course offers advanced twenty-first-century ways of knowing about health and healing—concepts that include yet go beyond ordinary mathematical and logical biomedical science. While ordinary biomedical science relies upon circumscribed, quantitative, and objective data, the new sciences additionally include wholeness, qualitative, and subjective elements of healing. In this way, “evidence-based medicine” can become truly holistic. This course will apply these new transcendent ways of knowing to wellness, prevention, and both “conventional” and “alternative” or “complementary” healing practices, exploring such diverse phenomena as spontaneous remission of disease, cellular memory in organ transplants, and advanced research and practice methods. This course also covers ethics in medicine.

**IHL 6049: Integrative Wellness Management (3 units)**

This course brings the foundational skills in coaching into a larger organizational setting and focuses on professional competencies for designing, implementing, and sustaining work-site wellness programs. Students learn how to perform organizational culture audits, enlist senior management support, assess needs and interests of populations, evaluate feedback, design and administer program models, access evaluation instruments, deliver return-on-investment reports, and perform ongoing evaluations and program updates and incentives. Students may pursue opportunities for public health externships.

**IHL 6052: Advanced Wellness Coaching (2 units)**

Building on the coaching fundamentals taught in the prerequisite course IHL 6031: Integrative Wellness Coaching, this course will deepen the student’s knowledge and skills for coaching clients in lifestyle improvement. Students will learn techniques and professional development protocols for working with clients recently diagnosed with health challenges such as diabetes, obesity, and cardiovascular disease. The course includes instruction in establishing appropriate referral systems and coach-support communications with licensed health-care personnel. Taught through a combination of webinars, online materials, and telephonic training sessions, students will practice advanced behavioral coaching strategies for helping clients to go beyond compliance with lifestyle medicine prescriptions, and address ambivalence, strengthen resiliency, and engage in overall wellness planning.

**IHL 6053: Health and Disease (3 units)**

By learning how the human body adapts to stress and trauma, integrative health and medicine researchers are forging a new understanding of interventions and lifestyle strategies to circumvent the disease process. This course will examine the design of novel approaches in CAIM (complementary, alternative, and integrative medicine) such as nutrigenomics, somatics, subtle energy therapies, and chi movement that affect the onset of chronic inflammatory conditions from Alzheimer’s disease to obesity and gastrointestinal disease. Utilizing a strategy map developed by Functional Medicine researchers, students will examine how imbalance in one system can lead to problems in another.

**IHL 6060: Integrative Wellness Coaching (3 units)**

A foundational course for developing coaching skills to work with individual or teams. Students will learn professional coaching skills based on national standards from science-based models and will learn how to enhance those models with integral, psychospiritual philosophy from several wisdom traditions. As a result, this course exceeds the customary format of traditional coaching models that have a narrower focus on diet, exercise, stress, career, and relationships. Through an expanded awareness of how cultural, spiritual, and planetary factors impact life-enhancing behavior, students will explore their personal mind-set and capacity for the empathy required to assist individuals in making lasting behavioral change. Students will develop increased self-awareness; effective communication and relationship skills; and emotional, spiritual, and social intelligence practices.

**IHL 6066: Integrative Health Research (3 units)**

This course is focused on applying research skills and concepts that are needed to execute successful health research. Covered are formulating research questions; performing literature search and review; conducting focus group interviews; developing survey questionnaires; reliability/validity testing; identifying proper research designs; sampling procedures; data management and analysis; and communicating the findings. For data analysis, SPSS will be used. Students will have experiential learning opportunities to be actively engaged in various aspects of research.

**IHL 6067: Human Flourishing (1 unit)**

This course provides foundational tools for living the integral model of health and human flourishing (psychospiritual, biological, interpersonal, and worldly aspects), including meditation practices as well as daily life practices that become the basis for inner development. The aim of this course is to provide opportunities to develop or strengthen an experiential practice and understand firsthand the relationship between mental activity and physiological responses and social behavior. We will discuss key concepts involved in perennial wisdom of human flourishing with recent neuroscientific findings on positivity.

**IHL 6068: Health-Care Administration (3 unit)**

This course serves as an introduction to health-care administration principles and strategies in a changing health-care system. Core concepts include understanding stakeholders’ quality requirements, and establishing goals in complex systems serving providers, insurers, government regulators, and patients. Students will learn how to think critically about the structure and relationships inherent in health care, with real-life case studies serving as an underpinning to explore measurement of quality improvement and communication enhancement.

**IHL 6100: Communication Practicum (1 unit)**

This course supports professional development, personal integration, and self-healing practices for IHL students. It reviews basic communication skills; effective and therapeutic communication strategies; and didactic, somatic, and multicultural communication perspectives. A practical and theoretical review of group dynamics and mediation are offered through facilitated modeling in small groups. A part of each session will be devoted to mind-body-spiritual practices (yoga, t'ai chi, meditation, visualization, qigong, and so on) in order to support the students' physical, spiritual, and mental health.

**IHL 6134: Somatic Approaches to Establishing Rapport (2 units)**

This course is about the discovery and embodiment of how we as wellness coaches, healers, therapists, and allies truly make contact with those we serve in the field of integrative health. The curriculum teaches students about the strength of the human spirit and offers a beginning map for how to make contact with clients, even when they are in their most defended stances. Through the lens of neo-Reichian character defense structures (CDS), this course prepares students to create rapport with a range of clients and offers insight into the complexities of the human condition. Concepts of tracking, presence, and rapport become knowledge as well as body-based wisdom.

**IHL 6238: Ancient and Contemporary Sound Healing (3 units)**

The course focuses upon psycho-acoustic applications that have been developed using evidence-based research in medicine and psychology. It will explore the historical overview and social development of these global sound healing systems: shamanism, Native American and indigenous healing, and clinical uses of sound in many settings and populations. Such settings will include auditory stimulation programs, creative music therapies, music in the treatment of Alzheimer's and attention deficit disorders, music in the birth process and at the end of life, hospice programs, music to heal stress for caretakers, music and geriatric care, music in health education, music and sound in community building and outreach, sustainable societies and environmental sound health.

**IHL 6243: Auditory Stimulation (1 unit)**

Since the 1940s, auditory stimulation has been used for the reeducation of the ear. This field has grown to include a number of methods that address children and adults with specific listening and learning disabilities, including dyslexia, attention deficit disorders, speech problems, and poor reading comprehension and communication skills. Students will learn about both indigenous and traditional cross-cultural therapeutic techniques, protocols, and sound/music repertoires used in Western health care settings today. Emphasis will be placed on transcultural themes and the needs of a multiethnic client/patient population. Students will investigate how sound and music are used as diagnostic tools, healing agents, and connectors to spiritual domains, and how each of these elements creates and constructs a dynamic healing session.

**IHL 6246: Music Care at the End of Life (2 units)**

Drawing from indigenous practices as well as Western and Eastern spiritual perspectives on death, dying, and grief, this course provides a framework within which to consider the subtleties and modalities of implementing voice, prerecorded music, prayer, and sound to accompany the death process. This cross-cultural approach explores how music and sound therapies for the end of life can be enhanced by the insights of yoga and Buddhist philosophy, in particular its mindfulness and compassion practices, chanting, contemplative listening methods, and guided imagery.

**IHL 6248: Musicianship Development (3 units)**

This course focuses on skill development for playing simple instruments. Students will learn and experience modalities to implement sound, the voice, and music for personal growth, wellness, and healing. Students will become familiar with sound and music-centered applications used in a variety of medical, psychotherapy, and multiple clinical settings. Students' musicianship will be developed by the combined experience of the contemplative and the expressive qualities of listening, including practices from the yoga of sound and the voice, which is a system for music and voice development that incorporates songwriting, chanting, and medicine melodies from shamanic traditions. No prior musical experience is required. Open to all levels.

**IHL 6421: Global Health Systems (3 units)**

This course deals with fundamental questions about the value and impact of globalization on world populations and the delivery of health care. What impact do development strategies, drug testing and research, family planning, nutrition and food supply, and global economics have on world populations? We examine the cultural constructs and metaphors that allow us to understand the behavior of global systems in a world dominated by multinational, profit-oriented structures of transportation, communication, economics, and health-care delivery.

**IHL 6512: Indigenous Medicine (1 unit)**

This course will focus on understanding trans-cultural elements ("universals") of indigenous medicine and learning how to distinguish them from culture-specific elements. We will identify the model of health embodied in indigenous healing and compare and contrast it with agrarian/industrial/technological models. The values and worldview that underlie the indigenous model will be examined via anthropological studies, healers' personal narratives, and various media. The contemporary relevance of perennial healing practices will be discussed, and there will be opportunities to explore them experientially in individual and group format.

**IHL 6540: Grant Writing (1 unit)**

This hands-on course provides students with practical guidelines for proposal writing, including concept development, needs assessment, program planning, communication and buy-in, financial considerations, and project implementation.

**IHL 6550: Integrative Nutrition (3 units)**

This online course offers patient-centered clinical knowledge for effective, holistic nutritional support specific for wellness coaches. Integrating

the principles of bioindividuality and constitution-based assessment, students will learn how to identify and address nutrition-related acute and chronic conditions. In addition, students will learn and apply clinical skills using comprehensive nutritional assessment. This course provides students with the research, knowledge, tools, and skills to make informed decisions and recommendations about food, nutrition, and wellness.

**IHL 6558: Multicultural Perspectives in Health-Care Delivery (3 units)**

This class explores the relationships between cultural definitions of health and illness, and their impact on mainstream and marginalized populations locally and globally. It reviews health-care issues of mainstream and majority communities (such as women and the elderly), as well as those of marginalized minority communities (such as immigrants, populations of color, sexual minorities, and alternative health consumers), paying particular attention to intersections and conflicts among sociocultural variables. It uses historic, multicultural, and systems analyses to review the development of health care in America.

**IHL 6600: Ethics of the Healing Relationship (2 units)**

Beginning with the deep roots of healing, this course will explore the sometimes-paradoxical ethics involved in the profound intersubjectivity of healing relationships. It will review “principled” versus “caring” ethics, and contemporary ethical issues arising in health practice, such as financial status and access to care; diversity issues; “heroic” medicine in the context of birth, death, and dying; organ transplantation; and health and human implications of the Human Genome Project.

**IHL 6784: Healthy Aging (2 units)**

This online course reviews a broad range of topics relating to personal, interpersonal, societal, and global aspects of aging. The goal of this multidisciplinary course is to foster the development of the conceptual and philosophical foundation necessary to engage in an intentional exploration of the existential, as well as pragmatic, concerns each of us faces as we age. Students will engage both in self-inquiry as midlife and older adults and in cooperative inquiry that examines the challenges and opportunities presented by aging populations.

**IHL 6990: Internship (0 units)**

This online course supports the work of the IHL internship, which encompasses a six-month preparation period followed by a 200-hour field placement. Students will work with the internship supervisor to analyze professional aspirations and seek appropriate internship sites. Students will perform assessments of the internship in the student’s final project. They will analyze the organizational processes and structures with written and oral reports. The IHL internship is dedicated to addressing the core competencies of the IHL program with applied learning in the fields of integrative health, wellness, complementary healing and health promotion.

Prerequisite: IHL student.

**IHL 6995: Integrative Seminar (3 units)**

This seminar facilitates the completion of the final project through a seminar-style exchange, examining evolving work, issues, and challenges as students complete the various components. The final project is presented in written form, an e-portfolio (Web-based) format, and an oral presentation to the community. Successful completion of the final project is required to achieve the MA in IHL.

Prerequisite: IHL student.

**IHL 8799: Independent Study (1–3 units)**

Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

**IHL 8888: Special Topics (1–3 units)**

A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in health.



# **School of Consciousness and Transformation**



# School of Consciousness and Transformation

The mission of the School of Consciousness and Transformation is to educate and conduct scholarly, interdisciplinary inquiry in the fields of philosophy, religion, East-West psychology, anthropology and social change, transformative studies, transformative leadership, integrative health, and women's spirituality. This innovative inquiry both appreciates and challenges existing traditions, and enriches them with contemporary perspectives, including feminist theory and practice, ecological thought, new paradigms of consciousness, critical theories, integral approaches to learning and creative social change, and new philosophical and scientific paradigms. The school serves to recover and support the spiritual and wisdom traditions of planetary culture and to support personal practice and social action influenced by the current thinking in the social and human sciences.

The programs in the School of Consciousness and Transformation continue the task begun over thirty-five years ago by a group of distinguished scholars and practitioners who founded the Institute based on a vision that integrates the highest of Eastern and Western cultural and spiritual values. This global vision continues to inspire the school; predicates a spiritual foundation to life, knowledge, and culture; and encompasses a rich multiplicity of approaches and viewpoints.

All of the School's programs embody an integral vision that respects the spiritual foundations of experience, incorporating multiple ways of knowing and exposing students to the worldviews of diverse cultures. Course offerings combine in-depth scholarly research and teaching with a uniqueness of approach and a diversity of content not often found in academic settings. The internationally known core faculty is augmented by distinguished visiting and adjunct faculty. Students participate in a wide range of learning environments, which include cohorts, fieldwork, community service, retreats, collaborative learning, spiritual practice, and online courses.

Graduates of these programs have a history of accomplishments in many professions, including academia, health care and healing, and careers in the nonprofit and private sectors. Throughout their careers, our graduates carry forward their work informed by creative and critical philosophical thought and discourse, with an appreciation of multiple ways of knowing and skills in diverse research methodologies.

Students come to participate in a learning community designed to reconceptualize and redefine the role of intellectual inquiry and dialogue in a rapidly changing world. The degree is informed by multiple pedagogies and philosophical perspectives, while at the same time exploring the richness and potential of integral visions and methods of scholarship. The degree programs encourage the many explorations of faculty and students, ranging across disciplines, traditions, and cultures. They are grounded in integral scholarship, combining critical thinking with creativity, spirituality with academic inquiry, intellectual rigor with a willingness to explore the frontiers of knowledge, and a recognition of the embodied and embedded nature of every inquirer.



**The School of Consciousness and Transformation has the following programs, degrees, and certificates:**

**EAST-WEST PSYCHOLOGY**

Master of Arts (MA) in East-West Psychology  
Doctor of Philosophy (PhD) in East-West Psychology  
Certificate in East-West Spiritual Counseling (doctoral level)

**PHILOSOPHY AND RELIGION**

*Asian and Comparative Studies Program*

Master of Arts (MA) in Philosophy and Religion with a concentration in Asian and Comparative Studies  
Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Asian and Comparative Studies

*Ecology, Spirituality, and Religion (begins fall 2013)*

Master of Arts (MA) in Philosophy and Religion with a concentration in Ecology, Spirituality, and Religion  
Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Ecology, Spirituality, and Religion

*Philosophy, Cosmology, and Consciousness Program*

Master of Arts (MA) in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness  
Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness

*Women's Spirituality Program*

Master of Arts (MA) in Philosophy and Religion with a concentration in Women's Spirituality  
Doctor of Philosophy (PhD) in Philosophy and Religion with a concentration in Women's Spirituality

**ANTHROPOLOGY AND SOCIAL CHANGE**

Master of Arts (MA) in Anthropology and Social Change  
Doctor of Philosophy (PhD) in Anthropology and Social Change

**TRANSFORMATIVE INQUIRY**

Master of Arts (MA) in Transformative Leadership  
Doctor of Philosophy (PhD) in Transformative Studies

**WRITING, CONSCIOUSNESS, AND CREATIVE INQUIRY**

Master of Fine Arts (MFA) in Creative Inquiry, Interdisciplinary Arts  
Master of Fine Arts (MFA) in Writing and Consciousness

# Consciousness and Transformation

The following courses offered by the School of Consciousness and Transformation are not associated with a particular department and may be taken by students in any CIIS program.

## Course Descriptions

### **CT 6017: Scholars' Toolkit (2 units)**

This course will unlock the mysteries of academic literature research, for a term paper or a dissertation literature review. It covers not only "consuming" research (how to identify, find, and evaluate other scholars' writings) but also "producing" research (strategies for getting your own work published). These skills will be grounded in discussions of labyrinth learning, learning styles, and other pedagogic theories, with discursions into using technology efficiently, recent politics and economics of the information industry and intellectual property, and strategies for academic success.

### **CT 6137: Teaching Academic Writing: Theory and Practice (2 units)**

This course presents an overview of select theories and approaches to the teaching of writing in college settings (e.g., genre theory, process writing, language socialization, tutoring, and peer review) with special emphasis on how these can inform students' practice as academic writing tutors, facilitators, and instructors in the Institute's Center for Writing and Scholarship. Students will learn how to assess writing, establish and manage professional relationships with student writers, and design and assess interventions to improve academic literacy at all levels (listening, speaking, reading, writing, critical thinking). Key topics will include the psychological, developmental, and affective dimensions of academic writing; the socialization of scholars to communities-of-practice and disciplinary discourses; contrastive (cross-cultural) rhetoric; addressing the needs of diverse populations (such as nonnative writers); and effective response and feedback strategies.

Prerequisites: Center for Writing and Scholarship Fellow; consent of instructor.

### **CT 6138: Research in Teaching Academic Writing (1 unit)**

In this course, students will identify a research problem or issue in the teaching of academic writing and design an empirical (e.g., case study) or literature-based inquiry. This course builds on the previous course in the sequence by allowing students to go in-depth into a topic of their choosing under the direction of the instructor(s). They will learn how to conduct and synthesize an in-depth literature review, critique existing studies, identify appropriate methods, gather data and analyze results, and connect contemporary research in writing with wider (trans) disciplinary conversations relevant to their academic or other professional goals.

Prerequisites: Center for Writing and Scholarship Fellow; instructor consent.

### **CT 6139: Teaching Academic Writing: Leading Classes, Workshops and Groups (2 units)**

This course applies current research to the practice of facilitating academic writing development in group sessions for Fellows in the Center for Writing and Scholarship. Drawing from a variety of theories and approaches (language socialization, process approach, writers' workshops, response theory, applied and critical linguistics), students will learn how to form writing groups and classes, establish rapport and working relationships with diverse students, and implement effective response strategies, including peer review. Topics include the social and political dimensions of writing instruction, scholarship as socialization to a community-of-practice, classroom management, and group dynamics. Genres to be emphasized include the literature review, the research paper, the reflective paper, the integrative paper, the dissertation proposal, and the dissertation.

Prerequisites: Center for Writing and Scholarship Fellow; instructor consent.

### **CT 6140: Teaching Academic Writing: Integrative Research Seminar (1 unit)**

In this course, students will identify a research problem or issue in the teaching of writing at the group level, and will design and develop an original case-based study or inquiry for eventual publication. They will learn how to conduct a critical review of the relevant professional literature; and they will gather, analyze, and interpret data according to the professional standards of their target communities-of-practice.

Prerequisites: Center for Writing and Scholarship Fellow; instructor consent.

### **CT 6141: Academic Writing Skills (2 units)**

Through close supervision and experimental techniques, students will practice academic writing in English in a supportive and rigorous workshop environment. Students will complete a substantial writing project related to their own scholarly work and receive feedback on their drafts over the course of the semester from the professor and fellow students. The course builds academic writing skills on four tracks: the writer (journals, strategies for creative expression, getting organized), the community (peer review and response), the language (words, sentences, paragraphs, style, voice), and the discipline (anthropology, gender studies, philosophy).

### **CT 6605: Another World Is Possible: Building Autonomy in Chiapas (2–3 units)**

This intensive ten-day study trip to Chiapas, Mexico, explores historical and contemporary Zapatismo in the contexts of globalization and Mayan traditions of resistance. Students visit several autonomous centers of integral learning and healing; community arts; women's cooperatives; and local NGOs doing human rights observation, accompaniment, and research. We will trace the development of ideas, symbols, methodologies, and communications that have brought worldwide attention to Other ways of seeing, being, and doing, which can help us out of our numerous global crises and help us to work more effectively toward our intertwined liberation.

### **CT 6802: Teaching Skills (2 units)**

What is the work of teaching at the college level? What does a life in teaching look like? This course provides a theoretical and practical

introduction to the challenges of designing, delivering, and assessing meaningful learning experiences, especially for adult and post-secondary learners. Topics covered include: accommodating diverse learning styles, establishing and maintaining rapport, defining learning outcomes, creating and assessing assignments and presentation skills (including managing performance anxiety), academic politics, and career planning. Students will learn how to organize and execute a teaching demonstration (possibly a “job talk” required for many teaching positions), write a course syllabus and a teaching philosophy statement for a professional portfolio, and apply for teaching jobs. The course envisions “integral education” as a site of radical transformation and “deep learning,” one where abstract commitments to the whole person, multiple ways of knowing, and social justice are effectively and mindfully embodied in the daily practices of teaching and learning.

**CT 6804: Language and Sexuality (1 unit)**

How are the complexities of sexuality, emotional and erotic attraction, and desire expressed in language? How are language, gay, lesbian, queer, and transgender identities intertwined? How can the fields of linguistics, queer/gender theory, media literacy, psychology, and anthropology facilitate a deeper understanding of the relationship between gendered identities, sexuality, and language? In this three-day intensive taught by a linguist and an expressive arts therapy professor, we use a range of rigorous learning methodologies including theoretical discussion, textual and discourse analysis, and embodied, experiential arts practices to explore a range of contemporary transdisciplinary perspectives on language and sexuality. Students will (1) engage in reading and discussion of contemporary and historical core texts, and (2) frame (before and during) and execute (after the class sessions) a brief inquiry aligned with their professional and personal interests. This course is designed for any student (SUS, SPP, SCT) with an interest in communication and sexuality, and will be especially valuable for those who intend to pursue more advanced inquiry and research or professional practice in a relevant domain.

## **EAST-WEST PSYCHOLOGY**

### **MA IN EAST-WEST PSYCHOLOGY**

### **PHD IN EAST-WEST PSYCHOLOGY**

### **CERTIFICATE IN EAST-WEST SPIRITUAL COUNSELING**

#### **Department Chair**

Jorge N. Ferrer, PhD

#### **Core Faculty**

Craig Chalquist, PhD

Brendan Collins, PhD

Janis Phelps, PhD

Carol Whitfield, PhD

#### **Adjunct Faculty**

Greg Bogart, PhD

Francoise Bourzat, MA

Susana Bustos, PhD

Mariana Caplan, PhD

Kimmy Johnson, PhD

Jürgen Kremer, PhD

Brian L. Lancaster, PhD

Helge Osterhold, PhD

Sophia Reinders, PhD

Marina T. Romero

Jacob H. Sherman, PhD

Malidoma Some, PhD

Alessandra Strada, PhD

#### **About the Program**

Founded in 1975, East-West Psychology (EWP) is a multidisciplinary department concerned with the meeting of Eastern, Western, and indigenous psychological and spiritual traditions. Through its unique combination of cognitive and experiential offerings, EWP seeks to ground academic excellence and the acquisition of professional skills in both the personal transformation of students and the cultivation of a spiritually informed scholarship.

As an academic field, EWP constitutes a larger context for many disciplines that explore the interface of psychology and spirituality, including transpersonal and integral psychology, Asian psychologies, modern consciousness studies, participatory spirituality, shamanic and indigenous studies, depth psychology (Jungian, archetypal, and psychoanalytic), contemplative psychology, religious comparative studies, and ecopsychology. Approaching the encounter among Eastern, Western, and indigenous worldviews in the spirit of dialogue, open inquiry, and mutual transformation, we actively explore the practical implications and professional applications of this convergence for our diverse and multicultural world. This commitment also entails bridging psychospiritual growth with social, cultural, and ecological transformation.

The department offers a master's program in EWP, a doctoral program in EWP, and a Certificate in East-West Spiritual Counseling, all of which are described below.

#### **Integral Transformative Education**

The department of EWP offers an integral transformative education that encourages students to engage in the twin tasks of the integration of knowledge and the integration of multiple ways of knowing.

The integration of knowledge concerns itself with building bridges between different fields of knowledge (for example, psychoanalysis and Buddhism). Additionally, at the doctoral level, it encourages the integration of various research methodologies (e.g., theoretical, phenomenological, narrative, and heuristic), standpoints (e.g., first-, second-, and third-person approaches to knowledge), and epistemologies (e.g., Eastern contemplative and Western scientific).

With the integration of multiple ways of knowing, students develop inquiry skills that engage a wide range of human faculties and experiences (e.g., somatic, emotional, vital, imaginal, intellectual, intuitive, contemplative). The acquisition of these skills is not only a catalyst for meaningful personal transformation, but also the foundation for both the elaboration of more holistic knowledge and the design of integral transformative approaches relevant to the needs of individuals and collectives in the contemporary world. We are dedicated to bringing spirituality into academia and to exploring the transformative elements of inquiry, learning, and writing.

## **Collaborative Learning**

Collaborative learning is central to the pedagogical experience in all the EWP programs. Depending on particular course objectives, this includes the appropriate use of dialogical inquiry, class presentations and small-group discussions, Web-based learning and networking tools, group assignments and cooperative inquiry, as well as group work in daylong retreats. Collaborative learning trains students in the shared construction of human knowledge, fosters emotional and interpersonal competence, and teaches how to enter into fruitful exchange with people holding different views. These skills translate into multiple professional settings.

## **Career Outcomes**

The department prepares graduates to function as university professors, college teachers, scholars, writers, consultants, researchers, workshop leaders, spiritual counselors, entrepreneurs, social change activists, and community organizers in a world that increasingly demands an integral perspective that encompasses the personal, interpersonal, cultural, ecological, and spiritual dimensions of human existence. In addition to helping students develop academic credentials for traditional teaching positions, the department supports students in envisioning creative applications of psychology outside academia and state licensure. Spiritual counseling and leadership, integral coaching, interreligious mediation, ecological activism, and organizational consulting are just a few of the potential fields for such creative work.

## **Professional Internships**

The department provides students with a list of associated organizations in which professional internships are available (ask for the “East-West Psychology Department Internship Opportunities” list). Internships are a means for students to gain practical experience in their chosen field in a supervised professional work environment and can be carried out as fieldwork in both the MA and PhD degrees.

## **EWP Scholarship Program**

The department offers a Scholarship Program to support EWP students’ presentation of their ongoing work at professional conferences. To qualify for the scholarships, candidates need to present official notification that the conference’s organizing committee has accepted their presentation.

## **About the MA Program**

Students complete 36 units of coursework, including an integrative seminar in their final semester in which students reflect on their learning by creating a portfolio of their most important work and envisioning professional goals. As they gain foundational knowledge in spiritual traditions and East-West psychological approaches, students take electives inside or outside the program to either build an area of specialization or explore different areas of interest.

## **East-West Psychological Approaches**

Students may explore the following four approaches:

### *Depth Psychology*

Depth Psychology is concerned with the totality of the psyche, the relationship between the conscious and unconscious mind, the ego and the self, and the spiritual and religious nature of the psyche. Depth psychological approaches include Jungian and post-Jungian schools of thought, archetypal psychology, and the psychoanalytically based schools of object relations, self-psychology, and interpersonal psychology. Depth-oriented feminist psychology and expressive arts also fall under this rubric. Many courses in this area of study take into consideration Eastern wisdom in relation to the particular school of psychology being studied.

### *Transpersonal Psychology*

Transpersonal Psychology is concerned with the study of experiences and ways of being that transcend the limits of egoic identity, as well as with their psychological, philosophical, and social implications. Courses include topics such as classical and contemporary transpersonal paradigms, philosophy of transpersonal psychology, transpersonal developmental theories, comparative mysticism, transpersonal approaches to sexuality and relationships, transpersonal psychotherapy, spiritual epistemologies, social implications of transpersonal studies, and advanced seminars focused on the field’s contemporary developments.

### *East-West Spiritual Counseling*

East-West Spiritual Counseling explores the meaning and purpose of spiritual counseling and the ways in which it complements, coincides with, and differs from psychological counseling. Courses explore the integration and use of Eastern and Western psychospiritual models of being in the spiritual counseling process; the counselor’s own values, beliefs, and practices; and the ways in which they influence the process of spiritual counseling.

### *Ecopsychology*

Ecopsychology courses explore the relationship between the human mind and the natural world, as well as its implications for psychospiritual, social, cultural, and ecological harmony and wholeness. Ecopsychology is situated at the intersection of a number of fields of inquiry, including environmental philosophy, psychology, and ecology, but is not limited by any disciplinary boundaries. Courses cover topics such as planetary psychology, living systems theory, and wilderness rites of passage.

## **Spiritual Traditions**

Students choose two out of three foundational courses (Eastern Theories of Self, Mind, and Nature; Western Mystical Traditions; and Indigenous and Shamanic Traditions), and optionally deepen their knowledge by selecting from the ample course offerings on spiritual traditions in EWP or other departments.



## Psychospiritual Practice

Requirements can be met in the form of 1-, 2-, or 3-unit courses or workshops. Psychospiritual practice courses include Eastern (e.g., Advaita Vedanta, t'ai chi), Western (e.g., Christian contemplative techniques, Sufism), and indigenous disciplines (e.g., wilderness rites of passage, shamanism); contemporary participatory spirituality (e.g., Embodied Spiritual Inquiry, Holistic Sexuality); and socially engaged practices and service learning (e.g., the course Spirit, Compassion, and Community Activism).

## Electives

Electives can be used to gain either depth through an area of specialization or breadth in different areas of interest. In addition to the East-West Psychological Approaches and other areas of study available at the Institute, students can create specializations in areas such as Shamanic Studies or Consciousness Studies.

## MA Integrative Seminar and Portfolio

Students are guided in the compilation of a portfolio, which includes their curriculum vitae, two papers of publishable quality, and an individually tailored set of documents or activities depending on their personal and professional goals. These might include a brochure or flyer, business cards and stationery, the creation of a syllabus for a course offering, a PowerPoint presentation, the design of a workshop, the draft of a presentation at a conference, and/or a simulated teaching experience.

## MA Admissions Requirements

Applicants must meet the general admissions requirements of the Institute. Two letters of recommendation are required from individuals familiar with the applicant's academic work and preparation for graduate work, as is a writing sample. Applicants to the MA program in EWP need not have an undergraduate major in psychology, but a strong interest in psychology and an interdisciplinary orientation are assumed. Students with insufficient background in psychology may be required by the Admissions Committee to take additional courses as prerequisites to the MA. These courses are drawn from the EWP programs or other Institute programs.

Successful candidates for admission to the program typically have the following qualifications: a vision that is compatible with the program's mission, a path of personal and/or spiritual growth, sufficient maturity and stability to pursue independent inquiry, basic competence in communication and dialogical skills, demonstration of respect for a diversity of viewpoints, the ability to clearly articulate educational and professional goals, basic scholarly writing skills, and an openness to multiple ways of knowing and whole-person learning.

## Curriculum

### MA in East-West Psychology—36 units

#### I. Core Requirements—3 units

EWP 6000	EWP Community Retreat
EWP 6001	Introduction to East-West Psychology
EWP 6015	MA Integrative Seminar

#### II. Directed Electives—18 units

##### A. East-West Psychological Approaches—9 units

Students choose three foundational courses from within three of the following approaches:

##### 1. Depth Psychology

###### a. Foundational Courses:

EWP 6048	Deep Psychology
EWP 7311	Jungian Psychology and East-West Spirituality

###### b. Electives

Select from among the following:

EWP 6248	Archetypal Mythology
EWP 6544	Alchemy as Gnosis of Nature, Elements, and Landscapes
EWP 7731	Dreaming the Soul: Dancing the Dream—A Jungian Dream Catcher
PARP 7008	James Hillman and Archetypal Psychology: An Introduction

##### 2. Transpersonal Psychology

###### a. Foundational Course:

EWP 6752	Transpersonal Psychology
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###### b. Electives

Select from among the following:

EWP 6230	Psychology of Consciousness: An Integral Approach
EWP 6231	Psychology of Spiritual Awakening
EWP 6288	Contemporary Transpersonal Theory: The Participatory Turn
PARP 7400	Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory

##### 3. East-West Spiritual Counseling

###### a. Foundational Courses:

EWP 7792	East-West Spiritual Counseling
EWP 7793	Spiritual Counseling Skills

b. Electives

Select from among the following:

- EWP 6011 Nondual Perspectives in Spiritual Counseling
- EWP 6261 The Psychology of Death and Dying: An East-West Exploration
- EWP 7592 Nonduality and the Self
- EWP 7606 Integral Psychology

4. Ecopsychology

a. Foundational Courses:

- EWP 6108 Ecopsychology: Foundations, Applications, Frontiers
- EWP 6131 Planetary Psychology

b. Electives

- EWP 6107 Ecopsychology and Expressive Arts: Reawakening the Wild Heart of Being
- EWP 6112 Wilderness Rites of Passage
- EWP 6117 Ecospirituality and Creative Expression: Touching the Sacred Within and Without
- EWP 6139 Science and Living Systems

B. Spiritual Traditions—6 units

Select two courses from the following:

- EWP 6051 Eastern Theories of Self, Mind, and Nature
- EWP 6074 Western Mystical Traditions: Judaism, Christianity, Islam
- EWP 6496 Indigenous and Shamanic Traditions

C. Psychospiritual Practice—3 units

- EWP 6153 Evolution of Consciousness: An Embodied Inquiry
- EWP 6204 The Body in Transformation of Consciousness—Awakening Joy at the Heart of Being
- EWP 6205 Embodied Spiritual Inquiry
- EWP 6219 Integrating Sex and Spirit: An Embodied Inquiry
- EWP 7515 Holistic Sexuality
- PARP 6800 Integral T'ai Chi

III. Electives—15 units

Students optionally create an area of specialization in one of the EWP approaches (above) or another area of study—for example:

A. Shamanic Studies

- EWP 6274 The Indigenous Practice of Poetic Participation
- EWP 6496 Indigenous and Shamanic Traditions
- EWP 6499 Shamanic Counseling: An Integration of Psychotherapy and Shamanism
- EWP 6537 Entheogenic Shamanism
- EWP 7011 Indigenous Traditions: Ancestral Consciousness and Healing
- PARA 7200 Buddhism Meets Shamanism

B. Consciousness Studies

- EWP 6153 The Evolution of Consciousness: An Embodied Inquiry
- EWP 6204 The Body in the Transformation of Consciousness
- EWP 6230 The Psychology of Consciousness: An Integral Approach
- EWP 6261 The Psychology of Death and Dying
- PARP 6282 Implications of Modern Consciousness Research
- TSD 6235 Integral Approaches to Dreams

## About the PhD Program

Students complete 36 units of coursework and write a dissertation. The program of study consists of a foundational course, research methods courses, research colloquia, advanced seminars, a student-designed area of specialization, two comprehensive exams, and a dissertation. Students focus on a specific area of study and develop methodological skills. They work closely with their advisors to design an individualized curriculum and participate in research colloquia to articulate their dissertation research project.

## PhD Admissions Requirements

Applicants must meet the general admissions requirements of the Institute. Applicants must have an MA in EWP or its equivalent (for example, academic background in humanistic, Jungian, or transpersonal psychology; psychology of religion; or religious studies). For those who do not have a background in East-West psychology, up to 12 units of courses drawn from the MA in East-West Psychology core requirements and directed electives will be required, minus equivalencies. (Equivalency for graduate courses previously taken is determined by the EWP Admissions Committee on an individual basis.) Two letters of recommendation are required from individuals familiar with the applicant's academic work and preparation for graduate work, as is a writing sample (e.g., an outstanding essay, article, or selected chapter from a master's thesis).

Successful candidates for admission in the program typically have the following qualifications: a vision that is compatible with the program's mission; a path of personal growth and/or spiritual growth; sufficient maturity and stability to pursue independent self-inquiry and sustained research; competence in communication and dialogical skills; demonstration of respect for a diversity of viewpoints; an openness to multiple ways of knowing and whole-person learning; the ability to clearly articulate educational, professional, and research goals; outstanding scholarly writing skills; and a prospective specialization that is consonant with the program's mission and faculty expertise. Many students

enter the doctoral program with a clinical licensure degree (e.g., MFT) with the goal of bringing philosophical and spiritual depth to their practice or becoming qualified for new professional opportunities such as teaching.

## Alternative Multipaper Dissertation Format

In addition to the standard format for doctoral dissertations, the Department of East-West Psychology allows for the use of an alternative format that consists of three peer-reviewed papers (two of which are to have been published or accepted for publication; the other is to be published, accepted for publication, or under review) as the main basis for the dissertation. The faculty program committee on a case-by-case basis assesses students wanting to pursue the multipaper dissertation format. As with the traditional dissertation, a dissertation proposal is submitted, a committee of three members is formed, and a dissertation defense is held according to existing policies.

## Curriculum

### PhD in East-West Psychology—36 units

#### I. Core Requirements—2 units

EWP 6000	EWP Community Retreat
EWP 6001	Introduction to East-West Psychology

#### II. Research Courses—10–11 units

##### A. Required

EWP 7034	Qualitative Research Methods
EWP 8100	Research Colloquium A
EWP 8100	Research Colloquium B
EWP 8510	Theoretical Research Methods
(Research Colloquium B is used to fulfill comprehensive exam requirement.)	

##### B. Research Electives

Select a minimum of one from among the following:

EWP 6273	Ethnoautobiography as Indigenous-Based Research
EWP 7300	Narrative Research
EWP 7815	Heuristic Research
EWP 7878	Phenomenological Research
EWP 9566	Comparative Mysticism
PARA 7003	Methodologies in the Study of Spiritual Traditions
PARW 8012	Women's Spirituality Research Methodologies

#### III. Advanced PhD Seminars—6 units

Two of the following, one to fulfill comprehensive exam requirement:

EWP 9002	Contemporary Psychoanalysis and East-West Spirituality
EWP 9003	Transformational Practices: Eastern, Western, and Indigenous
EWP 9104	Principles of Healing
EWP 9405	Contemporary Transpersonal Theory
EWP 9406	Jung's <i>Red Book</i>
EWP 9411	Spiritual Counseling
EWP 9431	Jung
EWP 9566	Comparative Mysticism

#### IV. Area of Specialization—17–18 units

Possibilities include:

- Depth Psychology
- Transpersonal Psychology
- East-West Spiritual Counseling
- Ecopsychology
- Shamanic Studies
- Consciousness Studies

(See MA for descriptions and course listings.)

#### V. Dissertation Seminar—0 units

EWP 6900	Dissertation Proposal Completion
EWP 7900	Dissertation Seminar

## Advanced Certificate in East-West Spiritual Counseling

### About the Certificate Program

The East-West Spiritual Counseling Certificate is a two-semester program that provides mental health professionals and pastoral counselors with the foundational background and skills in East-West spiritual counseling. The program enables therapists to broaden the scope of their practice to include the central role of spiritual and religious experiences and beliefs; and it teaches Eastern and Western meditative techniques and teachings that are helpful in bringing about a deep sense of well-being.

### Curriculum Overview

Students are required to complete 18 units, consisting of 3 units of core courses and 15 units of directed electives. The certificate is taken over two consecutive semesters.

### Dual MA/PhD and Certificate Students

Courses taken for the East-West Spiritual Counseling Certificate can apply toward the East-West Psychology MA and PhD requirements. By enrolling in the certificate program, a student can fulfill most of the units needed in the area of specialization.

### Certificate Admissions Requirements

The goal of this program is to provide mental health professionals and pastoral counselors with the foundational background and skills in East-West spiritual counseling, thereby enabling them to broaden the scope of their practice. Licensure as a mental health professional or training and experience in pastoral counseling is thus a prerequisite for admission. Applicants who are not yet licensed but have training and experience in mental health or pastoral counseling will be considered on a case-by-case basis. A personal interview with EWP core faculty members is part of the application process.

For more details on the EWP's Certificate Program in East-West Spiritual Counseling, visit [http://www.ciis.edu/Academics/Graduate\\_Programs/East\\_West\\_Psychology\\_.html](http://www.ciis.edu/Academics/Graduate_Programs/East_West_Psychology_.html).

## Curriculum

### Certificate in East-West Spiritual Counseling—18 units

#### Fall Semester

EWP 7792	East-West Spiritual Counseling (or EWP 7793 Spiritual Counseling Skills)
EWP ____	Spiritual Counseling Directed Elective
EWP ____	Spiritual Counseling Directed Elective

#### Spring Semester

EWP ____	Spiritual Counseling Directed Elective
EWP ____	Spiritual Counseling Directed Elective
EWP ____	Spiritual Counseling Directed Elective

#### Sample Spiritual Counseling Directed Electives

EWP 6011	Nondual Perspectives in Spiritual Counseling
EWP 6205	Embodied Spiritual Inquiry
EWP 6261	The Psychology of Death and Dying: An East-West Exploration
EWP 7311	Jungian Psychology and East-West Spirituality
EWP 7515	Holistic Sexuality
EWP 7592	Nonduality and the Self

### Course Descriptions

#### EWP 6000: East-West Psychology Community Retreat (1 unit)

This is an off-campus retreat for all new MA and PhD students. Emphasis placed on community building, storytelling, interactive exercises, and interpersonal communication skills.

#### EWP 6001: Introduction to East-West Psychology (1 unit)

This course provides new students with an introduction to the field of East-West psychology, pedagogical approaches, and departmental standards of scholarship for both MA and PhD levels. Students also become familiar with historical foundations and selected issues of the East-West-North-South encounter in psychology and spirituality.

#### EWP 6011: Nondual Perspectives in Spiritual Counseling (3 units)

Students explore traditional methods of directly apprehending nonduality, reflect on the effects on their own psychology, and integrate their understandings into therapeutic schools and methods.

**EWP 6015: Integrative Seminar (1 unit)**

Taken during their last semester of coursework, this seminar provides the opportunity for MA students to reflect on their learning experience in the program, to create a portfolio of their most important work, and to prepare future professional goals.

**EWP 6048: Deep Psychology (3 units)**

Pierre Janet's explorations of dissociated trauma and William James's of "transmarginal" psychical activity opened an era of investigation for Fechner, Freud, Jung, Adler, Horney, Maslow, Rogers, May, and other explorers of the mind's relationship to itself and its environment. This course discusses and applies their key findings to inner work, relationships, organizational life, cultural life, and politics.

**EWP 6051: Eastern Theories of Self, Mind, and Nature (3 units)**

This course discusses the spiritual tenets common to religious traditions and disciplines originating in India, such as Advaita Vedanta, Samkhya Yoga, and Buddhism. It offers the foundation necessary to understand Eastern approaches to psychology and spirituality. The course includes experiential components centering on meditation and spiritual practice.

**EWP 6074: Western Mystical Traditions: Judaism, Christianity, Islam (3 units)**

This course explores mystical traditions and contemplative practices in Judaism, Christianity, and Islam. Although these traditions were born in the Middle East, they are often referred to as Western because of the profound influence they have had in the West. The course includes guest lecturers from each of the traditions and a Contemplative Practice Lab, where contemplative practices from each of these traditions are taught.

**EWP 6107: Ecopsychology and Expressive Arts: Reawakening the Wild Heart of Being (1 unit)**

From deep within our perceiving, sensing, feeling, and imagining body arises the knowing of the intimate indwelling of our body within the Earth body. Students in this course engage in creative expressive modalities to evoke and celebrate an embodied, Earth-embracing consciousness. These practices unfold within an exploration of the growing field of ecopsychology and its urgent appeal to develop an ecological self.

**EWP 6108: Ecopsychology: Foundations, Applications, Frontiers (3 units)**

This course provides students with an overview of the field of ecopsychology. After explicating the foundations of the discipline, emphasis is placed on contemporary applications and challenges in light of the current ecological crisis. The course includes training in wilderness practices.

**EWP 6112: Wilderness Rites of Passage (3 units)**

Ancient cultures performed rites and ceremonies as a way of renewing their connection with the Earth and their communities. This course introduces ancient rites of passage while giving students the opportunity to experience themselves the initiatory threshold in a safe yet challenging way with a solo vision quest in the wilderness. The ceremony follows the traditional stages of a rite of passage: severance (leaving behind what is familiar), threshold (the actual solitude and fasting), and reincorporation (return to the community with gifts and insights).

**EWP 6117: Ecospirituality and Creative Expression: Touching the Sacred Within and Without (1 unit)**

Enlivening and embodying our deepest spiritual apprehensions of the cosmos and our place in it might be our most urgent task indeed. This experiential course explores human intimate relationship with the fabric of the living Earth, in which spirit and matter take form in the unfathomable dance of being.

**EWP 6131: Planetary Psychology (3 units)**

This course surveys such diverse fields as environmental psychology, conservation psychology, ecopsychology, deep ecology, ecotherapy, bioregionalism, and integral ecology to see what they can tell us (and what they cannot) about nature, culture, mind, and sustainability. It also explores how to enhance active participation in ecologically sensitized modes of consciousness that foster grounded growth in ourselves, our fellow species, and the land whose presence supports our lives and sense of selfhood.

**EWP 6139: Science and Living Systems (3 units)**

This course introduces the systems paradigm, with emphasis on living systems theory and various excursions and explorations of cybernetics, general systems theory, family systems, the latest discoveries in neuroscience, chaos, fractals, and a dash of complexity theory. The course also looks at how all this applies to sense of self, family systems (including psychotherapy case examples), organizations, and ecosystems. A dominant image for this class is the resonant archetype of the Web.

**EWP 6149: Animal Dreams—Visitations from the Wild Psyche (1 unit)**

This course suggests a shift from an anthropocentric to an eco-centric sensibility toward the dreaming psyche as a doorway to genuine care for the Earth. When at night in our dreams we are visited by other-than-human inhabitants of our planet, the Earth's psyche discloses itself to our own primal soul, our Earth-soul. Animal dreams help us to reflect on what the living Earth is asking of us today. Throughout our sessions, creative practices will deepen our attunement to the animals and life forms who visit in our dreams.

**EWP 6153: The Evolution of Consciousness: An Embodied Inquiry (2 units)**

In his magnum opus, *The Ever-Present Origin*, cultural philosopher Jean Gebser asserts that we have enjoyed multiple and distinct epochs of human consciousness throughout our human adventure. Gebser also suggests that a new epoch is unfolding, one by which all past epochs are rendered transparent to one another, allowing for a kind of participatory interaction between these different ways of knowing. This course engages Gebser's theoretical work through the practices of embodied spiritual inquiry and holistic sexuality developed by East-West Psychology professors.



**EWP 6156: Interreligious and Intermonastic Dialogue: From Conversation to Contemplation and Mutual Transformation (3 units)**

This course explores the efforts undertaken over the last century in the field of interreligious dialogue. The first half concentrates on the history, theory, and practice of interreligious dialogue throughout the twentieth and twenty-first centuries. The second half focuses on the sharing of contemplative traditions and experiences that has characterized the East-West intermonastic dialogue.

**EWP 6199: Spiritual Agnosticism as a Way of Knowing (3 units)**

Spiritual agnosticism is a philosophical system that encourages acceptance of spiritual values yet does not embrace the belief in a personal God, somewhat dismissing the question of the existence of God as “unknowable.” However, it does leave room for the possibility of personal spiritual experience, transpersonal experiences, and other altered states of consciousness. This class provides a forum for an integrative and comparative inquiry in an attempt to reconcile the principles of agnosticism with a view that integrates and embraces the existence of spiritual experience.

**EWP 6204: The Body in the Transformation of Consciousness—Awakening Joy at the Heart of Being (1 unit)**

In this course, students engage body, mind, emotions, and imagination in creative practices such as expressive movement, kinesthetic awareness practices, and active imagination as dialogue with the body, poetic writing, enactment, and painting. They reflect on the role of the body in psychotherapy and explore skills and practices to attend empathically to the movement of joyful transformation in self and other.

**EWP 6205: Embodied Spiritual Inquiry (3 units)**

An introduction to the practice of embodied spiritual inquiry in the context of participatory and cooperative research paradigms. Students go through cycles of experience and reflection on collaboratively selected spiritual questions.

**EWP 6219: Integrating Sex and Spirit: An Embodied Inquiry (1 unit)**

This course explores the importance of integrating sex and spirit in order to foster the unfolding of our deepest potentials in our daily lives. The course includes “interactive embodied meditations,” which involve structured and respectful physical contact among participants. Through these meditations, students explore the personal aspects that shape them in either connecting to or separating from their sexuality and spirituality, as well as open a path of self-reflection aimed at their integration.

**EWP 6220: Integrating Sex and Spirit (3 units)**

While sexuality is fundamental to bringing us a sense of embodied vitality and organic growth, spirituality is central to fostering our evolution from an awareness that lies beyond mental understanding. In the spirit of embodied inquiry, we will explore the importance of integrating sex and spirit in order to foster the unfolding of our deepest potentials in our daily lives. The course includes “interactive embodied meditations,” which involve structured and respectful physical contact among participants. Through these meditations, we will explore the personal aspects that shape us in either connecting to or separating from our sexuality and spirituality, as well as open a path of self-reflection aimed at their integration.

**EWP 6230: Psychology of Consciousness: An Integral Approach (3 units)**

This course explores the variety of scholarly approaches that have contributed to the contemporary understanding of consciousness. The integral perspective is crucial in terms of the methodologies we apply, the levels of explanation that are appropriate, and—most important—our personal sense of exploration. The course integrates material from areas as diverse as cognitive neuroscience, quantum physics, philosophy, depth psychology, and mysticism in arriving at these conclusions.

**EWP 6231: The Psychology of Spiritual Awakening (2 units)**

Psychological transformation and spiritual awakening are inseparably one process. The emergence of an unprecedented amount of spiritual possibilities in the Western world has been accompanied by an equally unparalleled amount and variations of spiritual pathologies. This course surveys the key spiritual pathologies, as well as the integrative possibilities that emerge in contemporary spirituality. Students are exposed to cutting-edge psychospiritual technologies, as well as important evolutionary understandings in contemporary spirituality.

**EWP 6248: Archetypal Mythology (3 units)**

This course explores the role, weight, and significance of life’s mythic dimension from the standpoint of depth psychology. Freud, Jung, Hillman, Campbell, Downing, and a host of theorists and thinkers and writers have claimed that mythic presences, events, and situations are not dead or extinct, but alive and addressing us continually. This course examines this claim through discussions, dreamwork, film, and other media that disclose deep myth-making layers of the psyche.

**EWP 6261: The Psychology of Death and Dying: An East-West Exploration (3 units)**

This course allows students to develop a deeper understanding of death and dying and, through that exploration, a more mindful experience of living. Emphasis on the study of East-West theories of death and dying, the spiritual potential of life-threatening illness, and psychospiritual counseling for the dying and their caregivers.

**EWP 6273: Ethnoautobiography as Indigenous-Based Research (2 units)**

Ethnoautobiography is an indigenous-based research method that decolonizes the modernist self. It takes ethnic origins (genealogy) as a pivotal starting point for critical autobiographical inquiries; it grounds itself in time (smaller and larger planetary and celestial cycles), place (ecology, history of place), history (stories and myths), ancestry, and stories of origin and creation. Ethnoautobiography is moral and politico-historical discourse, enlivened by the subjectivity of the inquirer, as it strives to overcome modern strictures and reimagine a native sense of self-actualization and sovereignty during its transformative learning process. This course explores the applications of ethnoautobiography to the deconstruction of Whiteness, ecology, society, gender, shamanism, and transpersonal psychology.

**EWP 6274: The Indigenous Practice of Poetic Participation (3 units)**

This course is a creative dialogue between the “participatory turn” in academia and the indigenous practice of poetic participation. After an examination of the foundational tenets of the participatory turn, the focus of the course turns to look at both Western and non-Western poetic traditions studied by Malidoma Somé. The course’s invitation to reengage mythology can be understood as a critical diagnosis and constructive prescription for our modern diseases and some of our more static spiritual traditions.

**EWP 6288: Contemporary Transpersonal Theory: The Participatory Turn (3 units)**

This advanced course in transpersonal theory provides an in-depth study of the participatory turn in contemporary spirituality. The course explores the impact of the participatory turn on transpersonal and religious studies, transpersonal anthropology and indigenous studies, integral education and methodology, and contemplative studies. The final section of the course focuses on the theory and practice of participatory spirituality.

**EWP 6496: Indigenous and Shamanic Traditions (3 units)**

This course explores indigenous knowledge and traditions from the perspective of ancient and current life practices and beliefs of indigenous peoples from all over the planet. Shamanic techniques that arose from indigenous worldviews are studied along with modern-day neo-shamanic practices. The animistic belief systems shared by most Earth-based peoples are explored as a way to understand not only indigenous spiritual traditions but also ourselves.

**EWP 6499: Shamanic Counseling: An Integration of Shamanism and Psychotherapy (3 units)**

This course explores the bridging of shamanic medicine work and a holistic model of growth and healing. Shamanic journeys require a phase of integration to ground and integrate these transformations in the different aspects of life. Students reflect and explore the ways their psychological, physical, and spiritual levels of experiencing have been touched in such settings and how they can apply these changes in their lives. A model for a sound and meaningful personal medicine practice is discussed.

**EWP 6537: Entheogenic Shamanism (3 units)**

This course explores the fundamentals of shamanic traditions whose practices are based on sacred visionary plants, with a deeper focus on Amazonian ayahuasca shamanism. Cultural, philosophical, and psychological questions are addressed, concerning, for example, the “dark side” of entheogenic shamanic practices, the ontological status of visionary experiences, the spread of entheogenic shamanic practices into the West, and the issue of integration.

**EWP 6544: Alchemy as Gnosis of Nature, Elements, and Landscapes (2 units)**

This course begins by introducing the basics of Jung’s understanding of alchemy, emphasizing how he translated the major operations of alchemy into psychological language. Then it discusses what the alchemists themselves had in mind with their explorations: deep transformation of human consciousness toward matter and, by extension, things, Earth, and cosmos.

**EWP 6565: Kabbalistic Psychology (3 units)**

This course examines and evaluates psychological insights found within the corpus of kabbalistic texts. Such insights may be seen to comprise two related aspects: the challenge to understanding the nature of mind and the development of techniques and practices directed at attaining a transformed level of being. The course draws on scholarly approaches to mysticism in general, analysis of kabbalistic texts in particular, and those lines of research in transpersonal psychology that enable effective evaluation of the psychological basis of mystical phenomena.

**EWP 6734: Cross-Cultural Spiritual Psychology (3 units)**

This course is a comparative study of the connection of the cultural influences on psychological functioning to various forms of spirituality that have arisen within various cultures. Aspects of psychological functioning that will be studied include sense of self, values, cognitive styles, emotions, development, communication styles, relationships, and spirituality. Forms of spirituality studied will include Christian, yoga, Buddhist, Taoist, and Confucian. Cultures studied will be primarily Asian and Western. The approach will be cross-cultural (between cultures) rather than multicultural (ethnicities within one culture). The orientation is to being members of the global community.

**EWP 6752: Transpersonal Psychology (3 units)**

Discusses the historical origins and theoretical foundations of transpersonal psychology, drawing from the main representative authors and models: Jung, Assagioli, Maslow, Grof, Wilber, Washburn, Almaas, and others. Students learn the nature and significance of transpersonal phenomena and work with experiential exercises to integrate this understanding.

**EWP 6900: Thesis or Dissertation Proposal Completion (0 units)**

Provides support for thesis or dissertation proposal writing after all coursework and research colloquia are completed.

**EWP 7011: Indigenous Traditions: Ancestral Consciousness and Healing (3 units)**

Indigenous traditional knowledge is every person’s birthright. This course provides students with an opportunity for reclaiming their indigenous heritages, allowing them to make breaks with beliefs, tradition, extended family, community, and homeland. Students focus on aspects of their individual ancestral heritages and family lineages that call for healing.

**EWP 7034: Qualitative Research Methods (3 units)**

This class offers an introduction to methods of qualitative research, with special emphasis on including the personhood of the researcher as an integral part of the research process. Heuristics, phenomenology, case study, and theoretical are a few of the approaches surveyed and explored through various exercises and work with film.

**EWP 7300: Narrative Research (2 units)**

Covers methods of working with narratives in research context—interviewing, analyzing, and reporting—and looks at the methodological, theoretical, and ethical issues of doing life-history research.

**EWP 7311: Jungian Psychology and East-West Spirituality (3 units)**

Examines Jung's historic contribution to the study of East-West psychology and religion, and the significance of Jungian psychology for a contemporary understanding of spirituality.

**EWP 7347: The Soul as Artist: Jungian Art Therapy (1 unit)**

This course unfolds within a conversation of Jung's unique insight into the nature of the psyche, this shared creative energy at the core of our being that finds expression in images, is purposeful in its mystery, and is lucid in its unfathomable depth. Students in this course establish personal relationships with this creative spirit by expressing themselves in painting, movement, creative writing, enactment, and other media.

**EWP 7510: The Psychology of Advaita Vedanta (3 units)**

Focuses primarily on the Vedantic concepts of self and mind, and the nature of bondage and liberation.

**EWP 7515: Holistic Sexuality (3 units)**

This course offers the foundations of holistic sexuality, an integral approach to psychospiritual growth and healing that works experientially with the body, sexuality, heart, and nature.

**EWP 7516: Sexuality as a Transformational Path: Exploring the Holistic Dimensions of Human Vitality (3 units)**

The aim of this course is to inquire into the role that sexuality, when understood as a creative force of life energy, plays in human development. The course introduces a holistic approach to human growth that begins not with factual information about sexuality but with an inquiry into the experience of sexuality itself. The course includes interactive embodied meditations, which involve structured and respectful physical contact among participants.

**EWP 7592: Nonduality and the Self (3 units)**

The purpose of this course is to give students a traditional experience of Advaita Vedanta as a means of self-knowledge, as well as an academic understanding of the basic tenets of Advaita Vedanta, with emphasis on the meaning and lived experience of nonduality. The course is designed to be personally useful to students in their understanding of themselves and their psychology.

**EWP 7606: Integral Psychology (3 units)**

An in-depth examination of the implications of the work of Sri Aurobindo, the Mother, and Haridas Chaudhuri for psychology and psychotherapy. Integral philosophy provides an integrative framework for the divergent schools of Western psychology, as well as a synthesis of Eastern psychological perspectives. Integral psychotherapy is a psychospiritual method of working that is relational, embodied, and transformational.

**EWP 7731: Dreaming the Soul: Dancing the Dream—A Jungian Dream Catcher (1 unit)**

This course offers a reflective and experiential exploration of dreamwork from a Jungian ecopsychological perspective, as a process of befriending the soul. The soul, in turn, is understood as world soul in which the human psyche dwells. Students engage their dream images through creative movement and painting, enactment, story making, active imagination, and a creative dream journal. Through such creative embodied engagement, dream images disclose new insights; evoke rich, intuitive resonances; and instill the experience of a deeper belonging.

**EWP 7792: East-West Spiritual Counseling (3 units)**

Explores the meaning and purpose of spiritual counseling and the ways in which it complements, coincides with, and differs from psychological counseling. Theoretical emphasis is given to understanding the belief systems within which the counselor works and the impact they have on the counselor, his or her clients, and the counseling relationship. Eastern and Jungian perspectives are integrated into the spiritual counseling model.

**EWP 7793: Spiritual Counseling Skills (3 units)**

This course explores—through experience and reflection—the meaning, purpose, and practice of the transformative art of spiritual counseling. This inquiry unfolds within a creative dialogue about Eastern wisdom traditions, Jungian psychology, and the evolving perspectives of ecospirituality and integral spirituality, characterized by the celebratory awareness of human embeddedness in the community of Earth and the sacredness of being.

**EWP 7800: Auroville: Spirituality, Community, and Multiculturalism in South India (3 units)**

Against the rich living tapestry of the universal township of Auroville, India, this course provides an opportunity for deep inquiry into the nature of integral spirituality. Topical areas of study include the East-West encounter, the relationship between spirituality and religion, integral spiritual practice, spiritual authority, and community and spiritual transformation.

**EWP 7815: Heuristic Research (2 units)**

In-depth study of the heuristic method applied to psychological inquiry. Emphasis is on the development of research skills, heuristic inquiry, and practice with a pilot study. Students practice self-inquiry, focusing, immersion, and heuristic data analysis.

**EWP 7878: Phenomenological Research (2 units)**

In-depth study of the phenomenological method applied to psychological inquiry.

**EWP 7900: Thesis or Dissertation Seminar (0 units)**

The advanced student's research and writing of a dissertation progresses with the mentorship of, and in close consultation with, his or her dissertation chair and committee.

Prerequisite: Advancement to candidacy.

**EWP 8100: Research Colloquium (1 unit)**

Ongoing seminar with advisor. Students' presentation of their work in progress leading to the completion of dissertation proposal.

**EWP 8510: Theoretical Research Methods (3 units)**

Introduction to the logic of theoretical research and overview of different theoretical approaches, such as hermeneutics, comparative analysis, critical theory, integrative studies, deconstruction, and feminist research. Emphasis is placed on approaching research and writing as transformative spiritual practices.

**EWP 8799: Independent Study (1–3 units)**

Coursework that extends a student's field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

**EWP 8888: Special Topics (1–3 units)**

A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in East-West psychology.

**EWP 8990: Supervised Fieldwork (1–3 units)**

Applied psychological work in an approved off-campus setting under individual professional supervision.

**EWP 9002: Advanced PhD Seminar: Contemporary Psychoanalysis and East-West Spirituality (3 units)**

This seminar explores changing psychoanalytic views of spiritual experience and religious traditions, including Vedanta, Buddhism, Judaism, Christianity, and mysticism. It offers doctoral students the opportunity to present their own research on the relationship between psychology, spiritual experience, and religion in the light of contemporary psychoanalytic thinking.

**EWP 9003: Advanced PhD Seminar: Transformational Practices: Eastern, Western, and Indigenous (3 units)**

This seminar covers transformational practices in the Global North and South, Eastern and Western practices, and indigenous Earth-based practices. It focuses on epistemological issues, ontological underpinnings, and critical deconstruction of the term "transformational practices." Students present their ideas on an integration of two of the three families of EWP Spiritual Traditions: Eastern theories and practices, Western mystical traditions, and indigenous-shamanic traditions.

**EWP 9104: Advanced PhD Seminar: Principles of Healing (3 units)**

An in-depth study of the principles of healing as practiced by therapists, shamans, artists, and spiritual counselors. Spiritual, emotional, philosophical, and psychological perspectives on healing are discussed. Students participate in a selected experiential healing method.

**EWP 9405: Advanced PhD Seminar: Contemporary Transpersonal Theory (3 units)**

This seminar provides an exploration of the state of the art of transpersonal studies. The history of participatory thought and the implications of participatory spirituality for transformative practices, integral education, personal identity, and modern and indigenous cultures are discussed.

**EWP 9406: Advanced PhD Seminar: Jung's *Red Book* (3 units)**

Started in 1914 when Jung entered a four-year spiritual crisis, the *Red Book* served Jung as a journal containing dreams, fantasies, intuitions, calligraphy, artwork, and the seeds of what grew into Jungian psychology. This seminar offers a transdisciplinary tour of Jung's *Red Book*, examining it from the vantage point of several fields, including depth psychology, Freudian psychoanalysis, complexity theory, deep ecology, history, mythology, and ecopsychology.

**EWP 9411: Advanced PhD Seminar: Spiritual Counseling (3 units)**

This advanced seminar is designed for students who have completed Spiritual Counseling I and/or II, the Psychology of Spiritual Guidance, or other equivalent courses approved by the instructor. Students develop and explicate their own model of spiritual counseling, and present their model to the class and demonstrate the model in role-plays.

**EWP 9431: Advanced Seminar: Jung (3 units)**

The purpose of this advanced seminar is threefold: first, to increase students' knowledge of Jung by immersion in his writings; second, to create a forum that allows for an in-depth inquiry personalized to the Jungian interests of each student; and third, to give students an opportunity to present their research and facilitate group inquiry and discussion.

**EWP 9566: Advanced PhD Seminar: Comparative Mysticism (3 units)**

An examination of the different models in the field of comparative mysticism: perennialist, constructivist, feminist, contextualist, and participatory. Students select and compare two mystical traditions, applying one of these models or developing their own comparative approach.

## PHILOSOPHY AND RELIGION

*Asian and Comparative Studies*  
*Ecology, Spirituality, and Religion*  
*Philosophy, Cosmology, and Consciousness*  
*Women's Spirituality*

### Department Co-chairs

Elizabeth Allison, PhD  
Jacob Sherman, PhD

### Core Faculty

Elizabeth Allison, PhD  
Alka Arora, PhD  
Steven Goodman, PhD  
Mara Lynn Keller, PhD  
Sean Kelly, PhD  
Robert McDermott, PhD  
Arisika Razak, RN, CNM, MPH  
James Ryan, PhD  
Jacob Sherman, PhD  
Rina Sircar, PhD  
Charlene Spretnak, MA  
Brian Swimme, PhD  
Yi Wu, PhD

### About the Department

Composed of a transdisciplinary variety of distinguished scholars, the Department of Philosophy and Religion at CIIS is dedicated to the critical study of, and contemporary engagement with, the diverse philosophical and religious inheritances of our globe. In our rapidly globalizing and often volatile world, the study of philosophy and religion can no longer be treated merely as a luxury or a kind of marginal academic interest. Rather, questions about meaning and life's ultimate values—including the way these concerns have been addressed by various communities of tradition and inquiry—are not only *personally* fascinating but also *politically* urgent and *socially* relevant. Consequently, there is a tremendous need for an integral approach to philosophy and religion, considering them in both their historical and their contemporary aspects.

The Department of Philosophy and Religion at CIIS is nonsectarian and welcomes the diverse religious, spiritual, and philosophical identities of our students and faculty. Our faculty is committed to academic excellence, the cultivation of wisdom, and the careful interdisciplinary study of the religious and philosophical traditions of the world, and is equally distinguished by its integral and participatory approach to philosophy and religion as it seeks to address the demands, crises, and opportunities of our own day.

Currently, the Department of Philosophy and Religion offers the MA and the PhD in four different areas of concentration: Asian and Comparative Studies; Philosophy, Cosmology, and Consciousness; Women's Spirituality; and Ecology, Spirituality, and Religion. Although each concentration enjoys its own curriculum and community, nevertheless, the concentrations are not isolated from one another, and students in each concentration are encouraged to benefit from the rich resources spread throughout the Department of Philosophy and Religion. Moreover, some of our courses—especially those that are deemed to be of widespread interest to students in a variety of concentrations—are now offered through PAR in general.

The Department of Philosophy and Religion is rapidly expanding its offerings and vision as it prepares itself to meet the challenges of our new century. In addition to the excellence already visible in our existing concentrations, the department is actively cultivating new sources of expertise and offerings in the fields of Gender and Sexuality, Contemplative Studies, and the study of Religion, Pluralism, and Peace.

### Admissions Requirements

All applicants must meet the general admissions requirements of the Institute. At present, students are admitted to the Department of Philosophy and Religion via its concentrations.

### Course Descriptions

#### **EWP 6156: Interreligious and Intermonastic Dialogue: From Conversation to Contemplation and Mutual Transformation (3 units)**

This course explores the efforts undertaken over the last century in the field of interreligious dialogue. The first half concentrates on the history, theory, and practice of interreligious dialogue throughout the twentieth and twenty-first centuries. The second half focuses on the sharing of contemplative traditions and experiences that has characterized the East-West intermonastic dialogue.

#### **PAR 5028: Religion and Contemporary Society: Diversity, Challenge, and Opportunity (3 units)**

This course is designed to introduce students to the critical challenges and opportunities facing the world's religions today. Set within the new global recognition of the irreducibility of religious diversity, this course is organized topically around a series of six key themes facing



religions in the twenty-first century: ethics, conflict, gender, ecology, dialogue, and spirituality. The course will address such questions as: What is the role of religion in democratic societies? How do we make sense of religious violence? Can the religions collaborate in the service of the good? What is the relation between religion and human rights? How do religions reinvent themselves? What is the relation between religion and spirituality?

**PARW 6756: Islam, Women, and Reform (2 units)**

Islam and women has been a topic of fascination in the West for quite some time. Still, much of the research and media portrayal lacks historical depth, textual coherence, and cultural accuracy. This course will introduce the foundational sources of Islamic thought, its sacred texts, methods of interpretation, and politics of implementation as the background to looking at Muslim women's movements. What is gender in Islam? It will examine multiple aspects of identity development for Muslim women globally, including spiritual identities, cultural identities, sexuality, and citizenship. Finally, it will look at the strands of transformation used by Muslim women themselves to achieve the goal of voice and empowerment within their own communities and the world. There are three major strands of conversation. The secular feminist movement seeks to remove religion from the discourse and mostly relies upon international human rights standards. The Islamist neoconservative perspective seeks to maintain Islam as the center of the debate based upon a patriarchal model or interpretation that lacks critical examination. Between these two, a third, radical, paradigmatic alternative has emerged at the end of the twentieth century, known as Islamic feminism. While often attacked by both the other two strands for being "like" the opposition, it seeks to create and sustain an understanding of religion as dynamic and open to new, more gender-friendly interpretation and the resulting practices.

**PAR 6070: Violence and the Sacred (3 units)**

The sacred has a shadow, one that continues to haunt our contemporary world. In this course, we will address the complex, fascinating, intimate, and sobering relationship that exists between the human experience of the sacred and our own acts of individual, collective, and imaginal violence. Focusing especially (but not exclusively) on the legacy of Western spiritual and religious traditions, we will consider this relationship from historical, cultural, philosophical, psychoanalytic, and religious lenses. Students not only will be introduced to key theories about sacrifice, scapegoating, the religious marginalization of strangers, and so forth, but also will consider ways in which appeals to the sacred may also open pathways of peaceful transformation, reconciliation, and cooperation.

**PARW 6073: Animal Ethics: Spiritual, Ecological, and Philosophical Perspectives (2 units)**

Ancient spiritual wisdom and contemporary scientific findings both refute Descartes's assertion that nonhuman animals are automatons devoid of consciousness or feeling. Nonetheless, the view of animals as machines undergirds many of our modern practices, such as factory farming and animal experimentation. How have Western philosophical trajectories, economic systems, and linguistic practices led to our ethical myopia concerning animals? What is the relationship between sexism, racism, and "speciesism"? How can we better align our spiritual, philosophical, and ecological wisdom with our actual practices toward our fellow species?

## **PHILOSOPHY AND RELIGION: ASIAN AND COMPARATIVE STUDIES**

### **MA IN PHILOSOPHY AND RELIGION WITH A CONCENTRATION IN ASIAN AND COMPARATIVE STUDIES**

### **PHD IN PHILOSOPHY AND RELIGION WITH A CONCENTRATION IN ASIAN AND COMPARATIVE STUDIES**

#### **Concentration Chair**

James Ryan, PhD

#### **Core Faculty**

Steven Goodman, PhD

Rina Sircar, PhD

Yi Wu, PhD

#### **Adjunct Faculty**

Hilary Anderson, PhD

Debashish Banerji, PhD

Nicholas Egan, PhD

Sanjay Kumar, PhD

Angha Nahid, PhD

#### **About the Program**

This graduate program is distinctive in its recognition that spiritual discovery and practice can contribute to academic rigor in the study of Asian religious and philosophical traditions. In today's multicultural and interrelated society, it is crucial that we find ways to foster knowledge of and respect for diverse worldviews of religion and culture. In the Asian and Comparative Studies program, students study several of the world's major religious traditions. Students choose one of four areas of emphasis: Buddhist Studies, Chinese Studies, Hindu Religion and Philosophy, or Comparative Studies. They examine sacred texts and writings, practices and disciplines, historical contexts and sociocultural issues. Language study and research methods complete the curriculum. Students gain an in-depth understanding of philosophical and religious thought and are encouraged to include an experiential component as an important adjunct to their intellectual development. Students also benefit from an academic environment that includes guest lecturers, public programs, and workshops that feature topics such as Creativity in Tibetan Buddhism and Sanskrit Mantra. Students develop academic credentials for traditional teaching positions and are also encouraged to envision creative applications of philosophy that may provide employment in areas outside academia. The curriculum focuses on practical skills in research, teaching, language, translation, and cross-cultural communication as preparation for research and teaching in the fields of comparative philosophy and religion and religious studies.

Research resources for the students include both the CIIS Laurance S. Rockefeller Library and the University of California, Berkeley's premier East Asian and South Asian collections.

#### **Admissions Requirements**

Prospective students must meet the general admissions requirements of the Institute. Applicants should send an autobiography, a statement of educational goals, college transcripts, two letters of recommendation (doctoral applicants only), and a research writing sample.

The statement of educational goals should describe the applicant's academic objectives as specifically as possible, including which of the program's resources will be most helpful in meeting those objectives. It should also explain why the applicant is pursuing graduate studies in philosophy and religion, and should indicate how her or his own growth will be advanced through a commitment to sustained academic work.

Master's degree applicants are asked to furnish a sample of previous work (an outstanding essay or article, for example). For the MA program, strong preference is given to those with a BA in philosophy or religion. Applicants with a BA in the humanities or in social science or with a science or professional degree are also encouraged to apply. Information regarding the student's own involvement in the practice of any of the traditions offered for study is welcomed by the Admissions Committee as evidence of practical involvement in the field. Evaluation is conducted without regard to religious affiliation.

For the PhD program, preference is for students with an MA in religion, philosophy, anthropology, or appropriate area studies. A master's degree in Asian literatures or comparative literature is also encouraged. Students, however, are accepted from a wide variety of backgrounds other than those listed above, and if accepted, they may be required to take additional units at CIIS.

## MA Curriculum Overview

### Curriculum

#### MA in Philosophy and Religion with a concentration in Asian and Comparative Studies—36 units

The master's program requires two years of full-time coursework for the 36-unit curriculum. Three areas of concentration are available:

##### 1. Buddhist Studies

Buddhist Studies offers a rare opportunity for the cognitive and experiential study of the three major traditions of Buddhism: Theravada (South and Southeast Asia); Mahayana (India, China, Tibet); and Tantra (India, Tibet). Students may study the classical languages of Buddhism: Sanskrit, Chinese, and Tibetan.

##### 2. Chinese Philosophy

Chinese Philosophy provides a structure for the rigorous study of Chinese philosophies. Taoist, Confucian, and Chinese Buddhist topics are covered. The concentration includes Chinese-language study in its classical form.

##### 3. Hindu Religion and Philosophy

Hindu Religion and Philosophy offers a wide ranging set of offerings that, while giving due emphasis to traditional schools and views, point toward the wide diversity of viewpoints within Hinduism over time. "Integral" aspects of Hinduism are highlighted here, particularly in regard to how Hindu practice and philosophy creatively engage modernity. Students may study Sanskrit language.

##### I. Core Requirements—12 units

PARA 5100	Essence and Development of Hinduism
PARA 5102	Essence and Development of Buddhism
PARA 5104	Essence and Development of Islam
PARA 5501	Essence and Development of Chinese Philosophy

##### II. Asian and Comparative Studies Electives—9 units

###### A. One course in Hinduism. Possibilities include the following:

PARA 7235	The Bhagavad Gita: Ancient and Modern Perspectives
PARA 7275	Orthodoxy, Heterodoxy, and Dissent in Indian Traditions
PARA 7280	The Hindu Goddess
PARA 7285	Hindu Tantrism

###### B. One course in Buddhist philosophy. Possibilities include the following:

PARA 7554	Buddhist and Western Philosophies: The Search for Meaning
PARA 7560	Buddhism Meets Shamanism
PARA 7600	Ch'an Buddhism (Chinese Zen)

###### C. One course in Chinese philosophy. Possibilities include the following:

PARA 5501	Essence and Development of Chinese Philosophy
PARA 7344	Confucianism and Neo-Confucianism
PARA 7605	Life Wisdom of Lao Tzu and Chuang Tzu
PARA 7654	The Divination and Wisdom of the I Ching

##### III. Spiritual Practices—3 units

Three 1-unit courses or workshops, one each in Hinduism, Buddhism and Chinese tradition (a spiritual practice course in Islamic tradition may be substituted for one of these.)

##### IV. Philosophy and Religion Electives—3 units

Either 3 units from the Philosophy and Religion with a concentration in Women's Spirituality program or 3 units from the Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness program.

##### V. General Electives—9 units

15 units from any CIIS program.

##### VI. Thesis (optional)—0 units

PARA 6900	Thesis/Dissertation Proposal Completion
PARA 7900	Thesis/Dissertation Seminar

### The Doctoral Program

The Asian and Comparative Studies doctorate offers intensive study in the spiritual and philosophical traditions of South and Southeast Asia, China, and the Himalayan regions. Areas of emphasis include Hinduism, Buddhism, Chinese philosophy, and comparative studies. With in-depth study in Asian or comparative studies, students also gain an understanding of how philosophical and religious thought is deepened by experiential involvement, an important adjunct to intellectual understanding.

In addition, the program encourages students to apply who have strong backgrounds in non-Asian philosophies or religions and who are motivated to pursue comparative work.

The PhD consists of a minimum of 36 semester units of coursework and requires a minimum of two years of full-time coursework. (Comprehensive exams, dissertation proposal work, and dissertation work will usually take another years.) Of the 36 units, 12 units are to be taken in one of the following areas of specialization: Buddhist Studies, Chinese Philosophy, or Hindu Religion and Philosophy. (Students admitted to the PhD with an MA in another area may be required to take additional units.)

The study of Asian classical languages trains the student to gain direct access to the textual treasures of Asia; therefore, linguistic training in the classical languages of Pali, Sanskrit, Tibetan, or Chinese is a requirement of the program. Other languages, such as Arabic or Persian, may be substituted for those whose work is with material not written in the classical Asian languages.

It is expected that the two years of language study will be taken before entering the PhD program. If the two years of language are taken after entering the PhD program, the units for this language study will not count toward the 36 units needed for graduation. Students who have not taken any relevant language preceding entry to the PhD program will therefore need 48 units to graduate. Classical Sanskrit, Chinese, and Tibetan are offered by CIIS faculty members. For training in other languages, this may be undertaken, upon approval by the program, at sister institutions.

## Curriculum

### PhD in Philosophy and Religion with a concentration in Asian and Comparative Studies (with two years of previous language already taken)—36 units

#### I. Core Requirements—20 units

- A. PARA 7003 Methodologies in the Study of Spiritual Traditions
- B. PARA \_\_\_\_ Research Methodologies
- C. PARA \_\_\_\_ Perspectives on Comparative Study

#### D. Area of Specialization

Select 12 units in one of these areas (additional options may exist):

##### 1. Buddhist Studies

- PARA 62\_\_ Classical Tibetan Language
- PARA 6560 Buddhist Cosmology
- PARA 7141 Mahayana Abhidharma
- PARA 7210 Buddhist Meditative Traditions in India and Tibet
- PARA 7214 Mahayana Buddhism: The School of the Middle Way
- PARA 7215 Mahayana Buddhism: The School of Mind Only
- PARA 7216 Buddha Nature in Mahayana Buddhism

##### 2. Chinese Philosophy

- PARA 66\_\_ Classical Chinese Language
- PARA 7344 Confucianism and Neo-Confucianism
- PARA 7570 The Life of Chinese Philosophical Terms
- PARA 7600 Ch'an Buddhism (Chinese Zen)
- PARA 7605 Lao Tzu and Chuang Tzu
- PARA 7654 The Divination and Wisdom of the I Ching (I Ching 1)
- PARA 7655 Confucianism: Classic Texts and Philosophy
- PARA 8030 Seminar on Chinese Philosophy

##### 3. Hindu Religion and Philosophy

- PARA 63\_\_ Classical Sanskrit Language
- PARA 7001 Integral Perspectives on Vedanta
- PARA 7230 Studies in the Upanishads
- PARA 7235 The Bhagavad Gita: Ancient and Modern Perspectives
- PARA 7255 Yoga Sutras of Patanjali
- PARA 7275 Orthodoxy, Heterodoxy, and Dissent in Indian Traditions
- PARA 7280 The Hindu Goddess
- PARA 7285 Hindu Tantrism

#### II. Electives—16 units

16 units from any CIIS program.

#### III. Comprehensive Projects—0 units

- PARA 9600 Comprehensive Project (two projects)

#### IV. Dissertation—0 units

- PARA 6900 Thesis/Dissertation Proposal Completion (usually takes three semesters)
- PARA 7900 Thesis/Dissertation Seminar

# Curriculum

## PhD in Philosophy and Religion with a concentration in Asian and Comparative Studies (with language requirement)—48 units

### I. Core Requirements—15 units

A. PARA 7003 Methodologies in the Study of Spiritual Traditions

B. PARA \_\_\_\_ Research Methodologies

C. PARA \_\_\_\_ Perspectives on Comparative Study

#### D. Area of Specialization

12 units within one of these areas (course options may vary):

##### 1. Buddhist Studies

PARA 62\_\_ Classical Tibetan Language

PARA 6560 Buddhist Cosmology

PARA 7141 Mahayana Abhidharma

PARA 7210 Buddhist Meditative Traditions in India and Tibet

PARA 7214 Mahayana Buddhism: The School of the Middle Way

PARA 7215 Mahayana Buddhism: The School of Mind Only

PARA 7216 Buddha Nature in Mahayana Buddhism

##### 2. Chinese Philosophy

PARA 66\_\_ Classical Chinese Language

PARA 7344 Confucianism and Neo-Confucianism

PARA 7570 The Life of Chinese Philosophical Terms

PARA 7600 Ch'an Buddhism (Chinese Zen)

PARA 7605 Lao Tzu and Chuang Tzu

PARA 7654 The Divination and Wisdom of the I Ching (I Ching 1)

PARA 7655 Confucianism: Classic Texts and Philosophy

PARA 8030 Seminar on Chinese Philosophy

##### 3. Hindu Religion and Philosophy

PARA 63\_\_ Classical Sanskrit Language

PARA 7001 Integral Perspectives on Vedanta

PARA 7230 Studies in the Upanishads

PARA 7235 The Bhagavad Gita: Ancient and Modern Perspectives

PARA 7255 Yoga Sutras of Patanjali

PARA 7275 Orthodoxy, Heterodoxy, and Dissent in Indian Traditions

PARA 7280 The Hindu Goddess

PARA 7285 Hindu Tantrism

### II. Language Courses—12 units

12 units from among the following:

PARA 6201 Beginning Tibetan I

PARA 6202 Beginning Tibetan II

PARA 6203 Intermediate Tibetan I

PARA 6204 Intermediate Tibetan II

PARA 6205 Advanced Tibetan I

PARA 6206 Advanced Tibetan II

PARA 6207 Advanced Tibetan III

PARA 6208 Advanced Tibetan IV

PARA 6301 Beginning Sanskrit I

PARA 6302 Beginning Sanskrit II

PARA 6303 Intermediate Sanskrit I

PARA 6304 Intermediate Sanskrit II

PARA 6305 Advanced Sanskrit I

PARA 6306 Advanced Sanskrit II

PARA 6307 Advanced Sanskrit III

PARA 6308 Advanced Sanskrit IV

PARA 6601 Beginning Chinese I

PARA 6602 Beginning Chinese II

PARA 6603 Intermediate Chinese I

PARA 6604 Intermediate Chinese II

PARA 6605 Advanced Chinese I

PARA 6606 Advanced Chinese II

PARA 6607 Advanced Chinese III

PARA 6608 Advanced Chinese IV



III. Elective Courses—21 units  
21 units from any CIIS program.

IV. Comprehensive Projects—0 units  
PARA 9600 Comprehensive Project (two projects)

V. Dissertation—0 units  
PARA 6900 Thesis/Dissertation Proposal Completion (no more than three semesters)  
PARA 7900 Thesis/Dissertation Seminar

Students doing a PhD under the “Comparative” rubric will have courses in their specialization decided by agreement with the advisor. All other aspects of their course of study will be the same as the other specializations.

## Course Descriptions

### **PARA 5100: Essence and Development of Hinduism (3 units)**

The evolution of Hinduism from its earliest roots to the modern era. A look at the unique spiritual insights of Hinduism with attention to its historical development.

### **PARA 5102: Essence and Development of Buddhism (3 units)**

Buddhist philosophy and practice in ancient India, its spread throughout Asia, and its introduction to the West; emphasis on social forms.

### **PARA 5104: Essence and Development of Islam (3 units)**

This course will offer an analysis of Islam as a civilization and one of the contemporary world’s most powerful religious, political, and cultural forces, with special attention to its historical background, the life of the Prophet, theological aspects, and the golden age, with an emphasis on Andalusia. This course will also examine the geographical presence, global effects, diversities, sects, cultures, and political values in the Islamic lands and the people who embody them.

### **PARA 5180: Religion and Culture of Tibetan Peoples (3 units)**

An introduction to the varieties of Tibetan religious experiences, including the shamanistic folk traditions, the earliest pre-Buddhist organized religion of Bon, and the subsequent development of the Buddhist religious movements, both lay and monastic.

### **PARA 5501: Essence and Development of Chinese Philosophy (3 units)**

The evolution of Chinese philosophy, looking at its unique developments from an integral perspective.

### **PARA 6201: Beginning Tibetan I (3 units)**

### **PARA 6202: Beginning Tibetan II (3 units)**

### **PARA 6203: Intermediate Tibetan I (3 units)**

### **PARA 6204: Intermediate Tibetan II (3 units)**

### **PARA 6205: Advanced Tibetan I (1–3 units)**

### **PARA 6206: Advanced Tibetan II (1–3 units)**

### **PARA 6207: Advanced Tibetan III (1–3 units)**

### **PARA 6208: Advanced Tibetan IV (1–3 units)**

### **PARA 6301: Beginning Sanskrit I (3 units)**

### **PARA 6302: Beginning Sanskrit II (3 units)**

### **PARA 6303: Intermediate Sanskrit I (3 units)**

### **PARA 6304: Intermediate Sanskrit II (3 units)**

### **PARA 6305: Advanced Sanskrit I (1–3 units)**

### **PARA 6306: Advanced Sanskrit II (1–3 units)**

### **PARA 6307: Advanced Sanskrit III (1–3 units)**

**PARA 6308: Advanced Sanskrit IV (1–3 units)**

**PARA 6358: Ecology and the Yoga Tradition (3 units)**

Study of the yoga tradition in India with reference to its roots in ancient Earth-based views, with the aim of creating effective ecological practices rooted in yogic attitudes.

**PARA 6601: Beginning Chinese I (3 units)**

**PARA 6602: Beginning Chinese II (3 units)**

**PARA 6603: Intermediate Chinese I (3 units)**

**PARA 6604: Intermediate Chinese II (3 units)**

**PARA 6605: Advanced Chinese I (1–3 units)**

**PARA 6606: Advanced Chinese II (1–3 units)**

**PARA 6607: Advanced Chinese III (1–3 units)**

**PARA 6608: Advanced Chinese IV (1–3 units)**

**PARA 6670: The Revolutionary Psychology of Osho (3 units)**

This course explores the path of Tantra as it was taught by the Indian spiritual teacher Osho. His unique, brilliant, and highly effective approach of personal transformation was particularly developed to help Western individuals on their spiritual quest. Basing our study on *The Book of Secrets*, we will follow Osho's description of the science of meditation. As an experiential part of the class, we will learn about various meditation techniques, such as dynamic and Kundalini. Part of the class discussions will include the controversial and rebellious nature of Osho's personality and the challenges of his community.

**PARA 6900: Thesis/Dissertation Proposal Completion (0 units)**

Proposal completion is not to exceed three semesters of work.

**PARA 7003: Methodologies in the Study of Spiritual Traditions (3 units)**

Major modern approaches to the study of religions and spiritual traditions.

**PARA 7005: Visual Imagination of India (3 units)**

This online course (with a few museum visits) takes a novel approach to the introduction of Indian art history by isolating the major philosophemes (seed philosophical ideas) manifesting in the visual culture of India and its aesthetics. In this, it treats the history of Indian art and culture as an expanding discourse, where continuity and change are assimilated and often undergo transformations in terms of these ideas. The time period covered by the course stretches from 2700 BCE to the modern period.

**PARA 7043: Hindu Mythology (3 units)**

In this course, we will study literary and religious aspects of Hindu myths. Through the reading of primary sources in translation, the course covers the main divinities and many mythological themes of early Vedic as well as later Puranic literature. We will follow the development of mythology from the Rig Veda to the epics—the Mahabharata and the Ramayana—and up to the classical mythology of the Sanskrit Puranas.

**PARA 7135: Emotional Insight and Spiritual Transformation (3 units)**

This course explores the nature of emotion from the experiential, psychological, social, and cultural points of view in order to find the relationship between human life and divine life.

**PARA 7141: Mahayana Abhidharma (3 units)**

An investigation of cognitive and emotional structures of experience based on the philosophy and psychology of the fourth-century Indian Buddhist scholar Vasubandhu (the Abhidharmakosa and the Trimsika) and subsequent Indo-Tibetan elaborations.

**PARA 7145: The Mother of Integral Yoga, Mirra Alfassa: Life and Spiritual Practice (3 units)**

This course will look at the life and spiritual development of Mirra Alfassa (Mira Richard), the spiritual partner of Sri Aurobindo (also known as the Mother) in the grand experiment of the Integral yoga. It was the Mother who inspired Haridas Chaudhuri to found the Cultural Integration Fellowship in San Francisco in 1951 (the year of Sri Aurobindo's death), as a meeting place of cultures and spiritual traditions. And it was a powerful spiritual conjunction that took place in 1968 when Professor Chaudhuri founded California Institute of Asian Studies (now CIIS) and the Mother broke ground in India for the new city of Auroville.

**PARA 7157: Working with Emotions: Buddhist Perspectives (3 units)**

What are emotions? Friends or enemies? This course will focus on the cognitive and affective dimensions of emotions (Sanskrit: klesha) in Buddhist literature and practice using Theravada, Mahayana, and Vajrayana sources, with special attention to how emotions are valued in the context of personal transformation. Additionally, this topic will be explored comparatively, with readings in Western philosophical and psychological literature.

**PARA 7158: Buddhist Philosophical Systems: Study and Practice (3 units)**

What is the existential role of philosophy in the study and practice of Buddhism? How does an examination of one's basic outlook or viewpoint clarify the existential pursuit of spiritual transformation? What is the final goal of such transformation? These and allied questions will be explored with respect to the Indian philosophical genre known as siddhanta—i.e., philosophical systems.

**PARA 7195: Visionary Traditions of India and Tibet (3 units)**

An inquiry into the “hidden treasure” teachings (terma) of Tibet, with parallels to Western traditions.

**PARA 7200: Buddhism Meets Shamanism (3 units)**

An introduction to the varieties of Buddho-Shamanic religious contexts, including those of South Asia (India, Sri Lanka), Southeast Asia (Thailand, Burma), the Himalayas (Nepal, Ladakh, Bhutan), and Inner Asia (Siberia, Mongolia, Tibet).

**PARA 7208: Sacred Vibration in India and Tibet (3 units)**

What are sacred vibration and its manifestations as sacred sound and music in India and Tibet? We will explore the theory and practice of sacred vibrations with special attention to the function of mantra and sacred music in the spiritual transformation of mundane embodiment. The central presence for this exploration will be the Indian Goddess Sarasvati (“She who flows”)—the source of music and wisdom.

**PARA 7210: Buddhist Meditative Traditions in India and Tibet (3 units)**

General introduction to the topic of contemplation and meditation in traditions of spiritual transformation, especially practices of calm (shamatha) and insight (vipashyana).

**PARA 7211: Mahayana Buddhist Literature: Guide to Bodhisattva Conduct (3 units)**

The eighth-century Indian Buddhist master Shantideva composed his classic text *Entrance into the Conduct of the Bodhisattva* (Bodhicaryavatara) in response to a challenge to “say something new and inspiring.” He chose as his topic the relation of compassion (karuna) for living beings in relation to the mystical insight into the open-ended (shunya) and interconnected nature of Being. In this course, we will explore these key spiritual concepts from the perspective of the Indo-Tibetan Buddhist rubrics of (1) the ground (of Being itself), (2) the Path (for experientially accessing that ground), and (3) the Result (which is fully awakened and liberated presence, or Buddhahood). The approach for this course will be an in-depth study of this text and a number of its commentaries, both Indian and Tibetan. We shall use several English translations and compare them with reference to the Sanskrit and Tibetan originals. The method of inquiry will be Socratic, philosophical, and experiential.

**PARA 7212: Sacred Imaginal Traditions in Indo-Tibetan Spirituality (3 units)**

Imaginal realms—whether static (sculptures, images, paintings) or dynamic (dances, rituals)—are central to the living traditions of Buddhist practice in Indic and Tibetan contexts. We will explore the theories and ritual applications of sacred space and sacred time, consecration, and initiation in Buddhism.

**PARA 7214: Mahayana Buddhism: The School of the Middle Way (3 units)**

The Madhyamaka critique of philosophic systems; the radical “nonconceptual” approach to reality; the altruistic bodhisattva path.

**PARA 7215: Mahayana Buddhism: The School of Mind Only (3 units)**

Cittamatra epistemology and description of perception; Indian idealism as karma-based psychology; and the altruistic bodhisattva path.

**PARA 7216: Buddha Nature in Mahayana Buddhism (3 units)**

An exploration of the permanent, luminous nature of inherent spirituality, called “Buddha Nature” (tathagatagarbha), which underlies all temporary conflict and confusion. Readings in the Mahayana Buddhist spiritual classics that highlight this indwelling nature: Srimadadevisinha Sutra, Lankavatara Sutra, Uttaratantra, and others.

**PARA 7219: Spiritual Classics of Indo-Tibetan Literature (3 units)**

Come explore the wondrous adventures of Indian and Tibetan mystics, yogis, and madcap adventurers and rascals as recounted in their poetry and narrative tales. We will read their own accounts of battles with demons and encounters with divine wisdom beings—the joys and sorrows along the path to spiritual transformation.

**PARA 7224: Tibetan Art and Iconography: Symbols of Enlightenment**

In this course, we will investigate the meaning behind the rich symbolism of the Tibetan artistic tradition. We will explore the philosophical and spiritual implications of the images while focusing specifically on thangka, or scroll, paintings.

**PARA 7230: Studies in the Upanishads (3 units)**

The Upanishads are the spiritual touchstone for most of later Hinduism. In them are contained the most profound insights on the nature of reality. Richly diverse and profound, they present not a single philosophy, but an array of possibilities to guide thinking and meditation that highlight the theme of divine unity.

**PARA 7235: The Bhagavad Gita: Ancient and Modern Perspectives (3 units)**

The Bhagavad Gita is a source book of ontological, ethical, and religious theories of Indian thought with practical applications in the modern world. The course looks in depth at the Gita itself and then surveys the traditional ancient commentaries and the modern commentators and interpreters.

**PARA 7255: Yoga Sutras of Patanjali (3 units)**

Study of the Yoga Sutras of Patanjali in the context of commentaries and subcommentaries, with an emphasis on the diversity of interpretation.

**PARA 7258: Asian Wisdom in Contemporary Contexts**

With the economic, geopolitical, and cultural rise of China and India as global powers at the dawn of the century, it is imperative to understand how the great philosophies and traditions of these two ancient civilizations are influencing global culture. An exploration into the wisdom traditions of Hinduism, Buddhism, and Taoism provides an opportunity to study their extension and contemporary application, as they significantly impact the emerging global narrative. Specifically, the course examines how these three great Asian traditions are shaping the emerging planetary notions of health and medicine, business and economics, ecology, geopolitics, and gender equality. Using a multidisciplinary approach that combines religious and philosophical inquiry with contemporary topics, this relevant and timely course is ideal for those eager to apply their study of Asian wisdom traditions within a twenty-first-century context.

**PARA 7261: Environmental Ethics in Asian Religions (3 units)**

In this course, we will examine the historical roots of environmental ethics in Hinduism, Buddhism, and Jainism, as well as ways in which contemporary practitioners draw on these traditions to address the current environmental crisis. Students will study the foundational ethic of ahimsa (nonharming), and the unique yet intersecting ways in which it manifests in various Asian paths. We will consider nonviolence to the five elements, plants, animals, and other humans lived by exemplar practitioners as well as texts. Case studies—drawn from communities in the United States and in Asia—will illuminate tensions between theoretical values and the attempt to live these values fully.

**PARA 7275: Orthodoxy, Heterodoxy, and Dissent in Indian Traditions (3 units)**

This course examines the tension between orthodoxy and heterodoxy in Indian spiritual movements in India beginning from about 1500 BCE until the twentieth century. Dissent and challenge to orthodoxy are central dynamics in the development of Indian society over the ages, but these are often ignored or glossed over in favor of superficial understandings of Indian social and historical dynamics.

**PARA 7276: Indian Music Appreciation (1 unit)**

Through recordings and direct experience, students become familiar with the modal structure of the ancient ragas, which are the most important components of Indian classical music. The Hindi/Urdu word rag is derived from the Sanskrit raga, which means “color” or “passion.” Ragas, therefore, may be thought of as an acoustic method of coloring the mind of the listener with an emotion. Students will distinguish the alap, or the introductory melodic movement, of several ragas; discover the beauty of the shrutis (micro-tones that are revealed in the space between the notes); and experience the power of the rasas or moods (that which gives “taste” to the mind), aesthetic sentiments such as love, peace, joy, fear, devotion, wonder, aversion, heroism, compassion, and detachment conveyed by the rendering of the ragas. Special focus will be given to appreciating the subtlety of raga styles—Dhrupad, Khyal, and Tarana—and how they relate to Kirtana and devotional chanting.

**PARA 7277: Indian Dance Appreciation (1 unit)**

This course will introduce students to the art of Bharatanatyam, India’s premiere classical dance form. It will offer students an inside look at the elements of the dance-drama and its spiritual aspects and implications. (Satisfies the ACS MA requirement for spiritual practice.)

**PARA 7280: The Hindu Goddess (3 units)**

This course offers a survey of the goddesses in the Indian tradition. The special aspect of this class is its reference not only to the “great” goddesses of the pantheon, but also to several important local and cult goddesses.

**PARA 7285: Hindu Tantrism (3 units)**

This course surveys the basic historical and social background of Hindu Tantrism, touching on basic Tantric concepts such as mantra, yantra, siva-sakti, and diksa, and begins the discussion of the more subtle elements of Tantric philosophy as shown in the Kashmir Shaiva systems.

**PARA 7331: The I Ching II—Metaphysics and Cosmology (3 units)**

This course is a study of both part 2 of the Book of Changes and the Great Commentary (the Ten Wings). Students will gain an understanding of Chinese metaphysics and cosmology and also of how to integrate these with daily life through the I Ching’s philosophy.

**PARA 7340: The Poetics of Enlightenment: Indo-Tibetan Siddha Tradition (3 units)**

An inquiry into the dynamic, creative play of the Enlightened State, according to the Mahasiddha traditions of India and Tibet, with a focus on caryagiti (songs of experience).

**PARA 7344: Confucianism and Neo-Confucianism (3 units)**

The Chinese humanist worldview as expressed by Confucius, Mencius, Hsuntzu, Chu Hsi, and Wang Yang-Ming.

**PARA 7554: Buddhist and Western Philosophies: The Search for Meaning (3 units)**

A critical inquiry into the encounter between Western philosophical and Buddhist traditions.

**PARA 7560: Buddhism Meets Shamanism (3 units)**

An introduction to the varieties of Buddho-Shamanic religious contexts, including those of South Asia (India, Sri Lanka), Southeast Asia (Thailand, Myanmar), the Himalayas (Nepal, Ladakh, Bhutan), and Inner Asia (Siberia, Mongolia, Tibet).

**PARA 7570: The Life of Chinese Philosophical Terms (3 units)**

A study of the key terms and their different meanings and practices in Confucianism, Taoism, and Chinese Ch'an (Zen) school.

**PARA 7574: Concerned Mind Tea (2 units)**

"Concerned mind tea" is a colloquium for the discussion of Chinese philosophy as it relates to the philosophy and questions of life. It is the quiet exploration of deeper issues of existence with a group of interested souls whose thirst for understanding is deep and abiding. This is an early-morning class that includes tea and cookies, as the atmosphere is intended to be congenial and open.

**PARA 7600: Ch'an Buddhism (Chinese Zen) (3 units)**

The origins and development of this school; its influence on the philosophy, social systems, and arts of China.

**PARA 7605: Life Wisdom of Lao Tzu and Chuang Tzu (3 units)**

The principal texts of Taoist thought and practice.

**PARA 7654: The Divination and Wisdom of the I Ching (I Ching 1) (3 units)**

Study of the Book of Changes with its commentaries and its philosophies.

**PARA 7655: Confucianism: Classic Texts and Philosophy (3 units)**

The teachings of China's great philosopher and teacher, drawn from the Analects, the Great Learning, the Doctrine of the Mean, and the Works of Mencius.

**PARA 7656: T'ai Chi: Practice and Theory (1 unit)**

This course combines the practice of t'ai chi with guidance on the deeper philosophical principles underlying the practice.

**PARA 7900: Thesis/Dissertation Seminar (0 units)**

The advanced student's research and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one's thesis or dissertation chair and committee.

Prerequisite: Advancement to candidacy.

**PARA 8030: Seminar on Chinese Philosophy (3 units)**

Taoist and Buddhist texts will be studied and discussed. Course content varies.

**PARA 8799: Independent Study (1–3 units)**

Coursework that extends a student's field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

**PARA 8888: Special Topics (1–3 units)**

A course of study not currently encompassed in the curriculum but relevant to evolving topics of growing importance in Asian and Comparative Studies.

**PARA 9600: Comprehensive Project (0 units)**



## PHILOSOPHY AND RELIGION: PHILOSOPHY, COSMOLOGY, AND CONSCIOUSNESS

### MA IN PHILOSOPHY AND RELIGION WITH A CONCENTRATION IN PHILOSOPHY, COSMOLOGY, AND CONSCIOUSNESS

### PHD IN PHILOSOPHY AND RELIGION WITH A CONCENTRATION IN PHILOSOPHY, COSMOLOGY, AND CONSCIOUSNESS

#### Concentration Chair

Robert McDermott, PhD

#### Core Faculty

Elizabeth Allison, PhD

Sean Kelly, PhD

Brian Swimme, PhD

Richard Tarnas, PhD

#### Adjunct Faculty

Christopher Bache, PhD

Kerry Brady, MA

Blair Carter, MA

Stanislav Grof, MD, PhD

Joanna Macy, PhD

Kerri Welch, PhD

#### Program Description

Philosophy, Cosmology, and Consciousness (PCC) is a graduate program dedicated to reimagining the human species as a mutually enhancing member of the Earth community.

The heart of the PCC program is its focus on knowledge that is transformative—of ourselves and of our civilization. It attracts intellectually engaged individuals who are to varying degrees dismayed by what they see happening in industrial societies and who are striving to find meaningful ways to develop their gifts to serve the future of the world. Inspired by Alfred North Whitehead's view that the function of the university is to enable the future to appear, first in conceptual thought, the PCC faculty and graduate students hold in mind three fundamental goals:

1. To open our consciousness, through learning and imagination, to those creative and evolutionary energies suffusing the Earth, the Universe, and the deep psyche that will enable us to participate fully in the regeneration of human communities and their enveloping life systems;
2. To analyze the current devastation of planetary life and to strive to liberate ourselves and our communities from the underlying causes of alienation, consumerism, militarism, androcentrism, and unsustainable modes of life;
3. To draw from the deep wells of philosophical and religious wisdom together with other scholarly and scientific insights in order to bring forth a profound vision of a vibrant planetary era.

Scientists, scholars, and visionaries recognize that the Earth community is facing an unprecedented evolutionary challenge, the most severe degradation of life in the last 65 million years. This multifaceted crisis requires a fundamental reorientation of our civilization, one in which a compassionate humanity becomes a mutually enhancing presence within Earth's complex systems of life. Cultural historian Thomas Berry has called this task "the Great Work."

The PCC program is committed to shaping the leadership necessary for profound, progressive transformation of social institutions and individual consciousness. Drawing upon some of the most powerful ideas of Western intellectual and spiritual traditions, together with insights from Asian spiritual philosophies and indigenous worldviews, the faculty has constructed a multidisciplinary course of study to help accelerate each student's journey into his or her particular leadership role within this work:

*Philosophy:* To free philosophy from its contemporary commitments—narrowly analytic, reductionist, and cosmologically alienated—and revive the original essence of Western philosophy as the love of wisdom. Philosophy in PCC explores new ways of thinking and being that are both visionary and pragmatic, and resist the paradigm of fragmentation that continues to dominate Western thought and culture.

*Cosmology:* To pursue a multidisciplinary study of cosmology with a focus on the evolutionary unfolding of the Universe and the Earth community. Cosmology in PCC includes reflection on the discoveries of the natural sciences, as well as cosmological and ecological perspectives emerging in contemporary culture, including especially the arts and religion.

*Consciousness:* To explore the worlds of consciousness and the deep psyche, particularly by research concerning archetypal structures and their formative expression in individual lives and culture. Consciousness studies in PCC focus on transpersonal and Jungian psychology, the evolution of consciousness, Western esotericism, and new paradigm studies.

In the last several years, the PCC faculty and students have collaborated in creating a strong emphasis on integral ecology. The new Integral Ecology track focuses on ecology in the context of a multi- and transdisciplinary vision of philosophy, cosmology, and consciousness that

characterizes the PCC program as a whole. The word *integral* suggests that ecology is relevant to the full range of human knowledge and action. Integral Ecology includes the study of the natural and human sciences as well as the world's spiritual traditions.

In the end, the perspectives studied and developed within the PCC community are tested in the fire of each student's experience. PCC offers students a challenging and supportive learning community in which to find their voice and vision as leaders.

## **Integral Ecology Track**

Both the MA and PhD curricula offer the option of an Integral Ecology track, in which students study the complex character of the Earth community, the factors that threaten it, and possibilities for a better way forward. They explore some of the vital links between ecology and such fields as philosophy, religion, psychology, and cosmology, and learn strategies for a sustainable future in a creative community of planetary citizens.

The gravity and complexity of the global ecological crisis calls for an integral approach to ecology, one that broadens and deepens the study of ecology through active engagement with the humanities and social sciences. An integral ecology must draw from the whole spectrum of human inquiry, from the sciences (human, social, and natural), from the world's spiritual traditions (Asian, Western, and indigenous), from collective wisdom and the insights of individual experience.

The Integral Ecology track focuses on ecology in the context of a multi- and trans-disciplinary vision, central to which is the recognition that the key factor determining the health of the Earth's biosphere is the behavior of human beings, and therefore many of the most important issues in the study of a truly integral ecology lie in the areas of human thought, psychology, and culture. The search for solutions to ecological problems must include as a central concern the transformation of human conceptual, psychological, and cultural patterns that have become an imminent danger to the health of the entire Earth community, and the cultivation of new structures of human experience and action that are more harmoniously aligned with the natural world and the larger cosmic order within which we dwell.

Faculty and students in the PCC Integral Ecology track will explore together questions such as the following: What is the nature of the human? Does the Earth have a purpose? How can multi- and transdisciplinary thinking and perspectives assist us in envisioning ecological solutions? How do myths and symbols affect our attitude to the natural world? Do the world's religions and esoteric traditions have a contribution to make to the task of restoring ecological balance? Why are our philosophies divorced from the Earth? Why do our universities fragment knowledge? What kinds of direct experience and engagement with nature could help us become more aware and effective in dealing with the planetary emergency? What is the relationship between ecology and social justice?

## **MA Program Goals**

The following goals should be understood in the context of an overarching commitment to the cultivation of creative vitality and spiritual insight:

1. To understand and articulate the unprecedented evolutionary challenge of the ecological, cultural, and spiritual crisis that is currently facing the Earth community
2. To develop the ability to navigate across disciplinary boundaries (e.g., philosophical, scientific, psychological), with an eye to paradigmatic assumptions and their implications for the transformation of culture and society at large
3. To clarify and deepen the relevance of ideas studied to one's personal life and aspirations

## **MA Integrative Seminar**

The Master's Integrative Seminar is the capstone course that guides graduating master's students to summarize, integrate, and refine their knowledge and experience in preparation for life after graduation. The course is designed to help students to clarify and articulate their particular perspective and intellectual lineage in the context of foundational texts. Working as a collaborative learning community, students review subjects and texts studied, and reflect upon classroom and community experiences in an effort together to form an integrated and integral conclusion to their PCC education. The course concludes with a public symposium where graduating students present their most compelling ideas. Students who plan to graduate in the summer or fall semester should plan to take the Integrative Seminar in the preceding spring.

## **MA Thesis Option**

Faculty normally recommend against the thesis option unless the student expects, upon completion of the MA, to be applying to a doctoral program outside of CIIS; has formulated a viable topic by the end of the first semester; and is considered by the advisor to be an excellent writer.

## **MA Admissions Requirements**

Applicants must meet the general admissions requirements of the Institute. For Philosophy, Cosmology, and Consciousness, applicants from a variety of academic backgrounds will be considered. The materials required are an autobiography, a statement of goals (ideally several pages), a writing sample, and transcripts. Applicants should be familiar with the PCC curriculum and the published writings of at least one PCC core faculty member.

# Curriculum

## MA in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness —36 units

### I. Foundational Course—3 units

PARP 6060 Introduction to Philosophy, Cosmology, and Consciousness

### II. Philosophy, Cosmology and Consciousness Electives—18 units

Select from the following courses (course options may vary):

PARP 6110 Cosmological Powers  
PARP 6225 Synchronicity and Its Implications  
PARP 6270 Asian Spiritual Masters  
PARP 6315 Epic of the Universe  
PARP 6391 The Alchemy of Permaculture  
PARP 6500 History of Western Worldviews I: From the Greeks to the Enlightenment  
PARP 6506 The Great Turning  
PARP 6522 Science, Ecology, and Contested Knowledge(s)  
PARP 6523 Environmental Ethics  
PARP 6525 Perspectives on Integral Ecology  
PARP 6533 Touch the Earth  
PARP 6538 Krishna, Buddha, and Christ  
PARP 6540 A History of Western Worldviews II: From the Romantics to the Postmodern  
PARP 6563 Buddhism and Ecology  
PARP 6651 Integral Gaia  
PARP 6743 Hill of the Hawk I  
PARP 6744 Hill of the Hawk II  
PARP 6746 The Earth Journey  
PARP 6748 Nature and Eros  
PARP 6754 Rudolf Steiner and Anthroposophy  
PARP 6800 Integral T'ai Chi  
PARP 6822 Hegel, Wilber, Morin: System and Method (Advanced Seminar)  
PARP 6821 Archetypal Process: Whitehead, Jung, and Hillman  
PARP 7001 Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology  
PARP 7002 Psyche and Cosmos II: Transits in Depth (Practicum)  
PARP 7007 American Philosophy  
PARP 7008 James Hillman and Archetypal Psychology: An Introduction  
PARP 7078 Teilhard and Steiner  
PARP 7079 The Mysticism of Swedenborg  
PARP 7105 Archetypes, Art, and Culture  
PARP 7114 Advanced Seminar: C. G. Jung  
PARP 7400 Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory  
PARP 8150 Advanced Seminar: Nietzsche's Life and Work  
PARP 9568 The Planetary Era: Toward a New Wisdom Culture

### III. General Electives—13 units

13 units from any program.

### IV. Culminating Coursework—2 units

PARP 7701 Integrative Seminar

### V. Optional Thesis—0 units

Advisor approval required.

PARP 6900 Thesis/Dissertation Proposal Completion

PARP 7900 Thesis/Dissertation Seminar

# Curriculum

## MA in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness (Integral Ecology track)—36 units

- I. Required Courses—6 units
  - PARP 6060 Introduction to Philosophy, Cosmology, and Consciousness
  - Select one of the following courses:
    - PARP 6525 Perspectives on Integral Ecology
    - PARP 6651 Integral Gaia
- II. Philosophy, Cosmology and Consciousness Electives—7 units
  - Select from the courses listed in the PCC electives list above.
- III. Integral Ecology Electives—6 units
  - Select from the following (course options may vary):
    - PARP 6110 Cosmological Powers
    - PARP 6315 Epic of the Universe
    - PARP 6391 The Alchemy of Permaculture
    - PARP 6506 The Great Turning
    - PARP 6522 Science, Ecology, and Contested Knowledge(s)
    - PARP 6523 Environmental Ethics
    - PARP 6533 Touch the Earth: Integral Ecology Practicum
    - PARP 6563 Buddhism and Ecology
    - PARP 6743 Hill of the Hawk I
    - PARP 6744 Hill of the Hawk II
    - PARP 6746 The Earth Journey
    - PARP 6748 Nature and Eros
    - PARP 6822 Advanced Seminar: Hegel, Wilber, Morin
    - PARP 9568 The Planetary Era: Toward a New Wisdom Culture
- IV. General Electives—12 units
  - 12 units from any program.
- V. Integral Ecology Practicum—3 units
  - PARP 6533 Touch the Earth: Integral Ecology Practicum, combines a semester-long Integral Ecology fieldwork experience of the student's own choosing with a discussion seminar.
- VI. Culminating Coursework—2 units
  - PARP 7701 Integrative Seminar
- VII. Optional Culminating Coursework—0 units
  - Advisor approval required.
  - PARP 6900 Thesis/Dissertation Proposal Completion
  - PARP 7900 Thesis/Dissertation Seminar

## PhD Program Goals

The following goals should be understood in the context of an overarching commitment to the cultivation of creative vitality and spiritual insight.

1. Graduates will be capable of pursuing scholarly inquiry and engaging ideas from multi- and transdisciplinary perspectives, including a sufficient mastery in depth of at least one subject area, with an eye to the paradigmatic assumptions and implications for the transformation of culture and society at large.
2. Graduates will comprehend the broad outlines of the evolution of Western thought and be conversant with the principal ideas and themes of major figures of Western intellectual and spiritual history from classical antiquity to the postmodern era, so as to have a basic understanding of the origins of the currently dominant cultural worldview and its relation to the challenges of our moment.
3. Graduates will be able to engage in cooperative dialogical inquiry, listening sensitively as well as articulating effectively in a spirit of heartfelt and rigorous collaborative learning.
4. Graduates will be capable of writing with intellectual clarity at a high level of scholarly competence, stylistic precision, and rhetorical persuasiveness.

## PhD Language Recommendation

If it is deemed essential to dissertation work, demonstrated proficiency in one foreign language: language proficiency may be demonstrated by having passed two years of coursework in the study of a language, or by achieving a satisfactory score on the ETS.

## PhD Comprehensive Examinations

The standard format consists of an annotated bibliography along with a discussion paper that forms the basis for a dialogue between the student and the supervisor. At least one of the exams must be taken with a PCC faculty member. Ideally, all other coursework must be completed (though it is possible to do one of the examinations concurrently with a last course). See the PCC Program Handbook for more details.

The PCC general comprehensive exam consists of a 20-to-25-page essay drawing from the PCC recommended reading list and other relevant sources, situating the proposed dissertation topic in the context of the first and/or second of the PCC PhD learning goals.

The second/specialized comprehensive exam is specific to the dissertation topic and consists of a reading list and a 20-to-25-page essay, to be followed up by a discussion with faculty.

## PhD Dissertation

The PCC faculty direct dissertations in two broad specializations: Integral Ecology and Cosmology, and Archetypal and Consciousness Studies. After successfully completing both comprehensive exams, the student may begin working on the dissertation proposal. The dissertation proposal must be finished in three semesters; a student may petition his or her mentor in writing for an extra semester, but it should not be assumed that such an extension would be granted. If an extension is granted, the student will elect one semester of the supervised Proposal Completion Seminar (PARP 6900). Once the proposal is completed and approved by a three-person committee, the student may begin writing the dissertation proper. Throughout the dissertation writing process, the student registers for o (zero) units/flat fee.

## PhD Admissions Requirements

Admission to the Philosophy, Cosmology, and Consciousness PhD program is increasingly selective. It is independent of admission to the MA program and requires a separate admissions application. An applicant for the PhD must have done outstanding work at the MA level (see “MA Program Goals,” above). In addition, the PhD applicant must (1) identify at least one PCC core faculty member who would be appropriate to serve as a mentor in the PhD program and a second faculty member who would be able and willing to serve on the dissertation committee; (2) show close familiarity with that faculty member’s particular area of expertise; and (3) demonstrate the necessary preparation and motivation for specializing in that area (or areas), especially with respect to research leading to the dissertation. The materials required for application are an autobiography, a two-to-four-page statement of goals, a writing sample, two letters of recommendation, and transcripts.

Those admitted into the doctoral concentration who do not have an MA from CIIS in Philosophy, Cosmology, and Consciousness may be required to complete up to an additional 18 units of coursework (minus equivalencies) from the core section of the MA curriculum.

## Curriculum

### PhD in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness—36 units

- I. PARP 6060 Introduction to Philosophy, Cosmology, and Consciousness—3 units  
Not required for graduates of the MA in Philosophy, Cosmology, and Consciousness program, who should fulfill this unit requirement with an alternate.
- II. Philosophy, Cosmology, and Consciousness Electives—18 units  
Select from the following courses (course options may vary):
  - PARP 6110 Cosmological Powers
  - PARP 6225 Synchronicity and Its Implications
  - PARP 6270 Asian Spiritual Masters
  - PARP 6315 Epic of the Universe
  - PARP 6391 The Alchemy of Permaculture
  - PARP 6500 A History of Western Worldviews I: From the Greeks to the Enlightenment
  - PARP 6506 The Great Turning
  - PARP 6522 Science, Ecology, and Contested Knowledge(s)
  - PARP 6523 Environmental Ethics
  - PARP 6525 Perspectives on Integral Ecology
  - PARP 6533 Touch the Earth: Integral Ecology Practicum
  - PARP 6538 Krishna, Buddha, and Christ
  - PARP 6540 A History of Western Worldviews II: From the Romantics to the Postmodern
  - PARP 6563 Buddhism and Ecology
  - PARP 6651 Integral Gaia
  - PARP 6743 Hill of the Hawk I
  - PARP 6744 Hill of the Hawk II
  - PARP 6746 The Earth Journey
  - PARP 6748 Nature and Eros
  - PARP 6754 Rudolf Steiner and Anthroposophy
  - PARP 6800 Integral T'ai Chi
  - PARP 6821 Archetypal Process: Whitehead, Jung, and Hillman



PARP 6822	Advanced Seminar: Hegel, Wilber, Morin
PARP 7001	Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology
PARP 7002	Psyche and Cosmos II: Transits in Depth (Practicum)
PARP 7007	American Philosophy
PARP 7008	James Hillman and Archetypal Psychology: An Introduction
PARP 7078	Teilhard and Steiner
PARP 7079	The Mysticism of Swedenborg
PARP 7105	Archetypes, Art, and Culture
PARP 7114	Advanced Seminar: C. G. Jung
PARP 7400	Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory
PARP 7820	Advanced Seminar: Hegel and Jung
PARP 8150	Advanced Seminar: Nietzsche's Life and Work
PARP 9568	The Planetary Era: Toward a New Wisdom Culture

### III. General Electives—15 units

Select 15 units from any program.

### IV. Foreign Language Proficiency—Noncredit (recommended depending on dissertation topic)

Proficiency demonstrated by one of the following:

- A. Two years of successful college coursework
- B. Satisfactory score on the ETS Foreign Language Reading Exam
- C. Additional language study (depending on dissertation topic)

### V. Comprehensive Exams—0 units

PARP 9600 Comprehensive Exam (two times maximum)

### VI. Dissertation—0 units

PARP 6900 Dissertation Proposal Completion (two times maximum)

PARP 7900 Dissertation Seminar

## Curriculum

### PhD in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness (Integral Ecology track)—36 units

- I. PARP 6060 Introduction to Philosophy, Cosmology, and Consciousness—3 units  
Not required for graduates of the PCC MA program.

### II. Philosophy, Cosmology, and Consciousness Electives—18 units

Select from the following courses (course options may vary):

PARP 6110	Cosmological Powers
PARP 6225	Synchronicity and Its Implications
PARP 6270	Asian Spiritual Masters
PARP 6315	Epic of the Universe
PARP 6391	The Alchemy of Permaculture
PARP 6500	A History of Western Worldviews I: From the Greeks to the Enlightenment
PARP 6506	The Great Turning
PARP 6522	Science, Ecology, and Contested Knowledge(s)
PARP 6523	Environmental Ethics
PARP 6525	Perspectives on Integral Ecology
PARP 6533	Touch the Earth: Integral Ecology Practicum
PARP 6538	Krishna, Buddha, and Christ
PARP 6540	A History of Western Worldviews II: From the Romantics to the Postmodern
PARP 6563	Buddhism and Ecology
PARP 6651	Integral Gaia
PARP 6743	Hill of the Hawk I
PARP 6744	Hill of the Hawk II
PARP 6746	The Earth Journey
PARP 6748	Nature and Eros
PARP 6754	Rudolf Steiner and Anthroposophy
PARP 6800	Integral T'ai Chi
PARP 6821	Archetypal Process: Whitehead, Jung, and Hillman
PARP 6822	Advanced Seminar: Hegel, Wilber, Morin
PARP 7001	Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology

PARP 7002	Psyche and Cosmos II: Transits in Depth (Practicum)
PARP 7007	American Philosophy
PARP 7008	James Hillman and Archetypal Psychology: An Introduction
PARP 7078	Teilhard and Steiner
PARP 7079	The Mysticism of Swedenborg
PARP 7105	Archetypes, Art, and Culture
PARP 7114	Advanced Seminar: C. G. Jung
PARP 7400	Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory
PARP 7820	Advanced Seminar: Hegel and Jung
PARP 8150	Advanced Seminar: Nietzsche's Life and Work
PARP 9568	The Planetary Era: Toward a New Wisdom Culture

### III. Integral Ecology Electives—9 units

Select 9 units from the following (course options may vary):

PARP 6110	Cosmological Powers
PARP 6315	Epic of the Universe
PARP 6391	The Alchemy of Permaculture
PARP 6506	The Great Turning
PARP 6522	Science, Ecology, and Contested Knowledge(s)
PARP 6523	Environmental Ethics
PARP 6525	Perspectives on Integral Ecology
PARP 6533	Touch the Earth: Integral Ecology Practicum
PARP 6563	Buddhism and Ecology
PARP 6743	Hill of the Hawk I
PARP 6744	Hill of the Hawk II
PARP 6746	The Earth Journey
PARP 6748	Nature and Eros
PARP 6822	Advanced Seminar: Hegel, Wilber, Morin
PARP 9568	The Planetary Era: Toward a New Wisdom Culture

### IV. General Electives—6 units

Select 6 units from any program.

### V. Comprehensive Exam—0 units

PARP 9600	Comprehensive Exam
PARP 9600	Comprehensive Exam (on an Integral Ecology topic)

### VI. Dissertation—0 units

PARP 6900	Thesis/Dissertation Proposal Completion (two times maximum)
PARP 7900	Thesis/Dissertation Seminar

## Course Descriptions

### PARP 6060: Introduction to Philosophy, Cosmology, and Consciousness (3 units)

This course is a required introduction for all master's and doctoral PCC students in their first year of coursework. It has three goals: First, it allows students to become familiar with the scholarly work and worldview of the core PCC faculty, each of whom presents the key ideas and insights that he or she most wishes to emphasize as his or her contribution to the academic content and larger vision of the PCC program. Second, students meet each other at a critical time and gain a sense of their cohort and the PCC community. Third, the course includes an introduction to essential skills in research, writing, and strategies for maximizing the learning experience throughout the course of the program.

### PARP 6110: Cosmological Powers (3 units)

The Universe uses a variety of processes, laws, and powers that are identified within modern scientific discourse as electromagnetic interaction, the second law of thermodynamics, and gravity. These fundamental and ultimately mysterious activities of the Universe have given rise to all the complex beings throughout 14 billion years of evolution. The human being, from this perspective, is a new, holistic blending of these processes and powers. This course examines the way in which humanity can be understood as a "hominized" form of cosmological processes.

### PARP 6116: Archetypal Cosmology (2 units)

This course examines the origins, fundamental concepts, historical development, and theoretical implications of the new discipline of archetypal cosmology, which has arisen from the confluence of ancient Greek thought, astrology, depth psychology, and the new paradigm sciences. In particular, we will consider the historical evolution of the new discipline's fundamental concept, archetypal principles, starting with the concept's origin in ancient Mesopotamian, Greek, and Hellenistic thought. Building on that foundation, we will examine how major figures of Western intellectual history have contributed to our developing understanding of the nature of archetypes, including Plato, Aristotle, Ficino, Kant, Schopenhauer, Nietzsche, Whitehead, Freud, Jung, Hillman, Grof, and Tarnas. We will also explore how the theoretical contributions of the new paradigm sciences support the overall vision of archetypal cosmology. Finally, we will consider the implications of

archetypal cosmology for our understanding of the relationship between the psyche and the cosmos, and the relevance of this emerging field for leading us beyond the disenchanting worldview of the modern era.

**PARP 6126: Spirituality and Moral Action (1 unit)**

What is the relationship between inner spiritual experience and the ethical quality of an individual's actual day-to-day life? This course will examine this question in the light of spiritual teachings and practices, ancient and contemporary—Jewish and Christian mysticism, Buddhism, Hinduism, and the work of Krishnamurti and Gurdjieff. The background text will be *Why Can't We Be Good?* by Jacob Needleman, and selected source readings to be announced.

**PARP 6146: Birth of the Diamond Soul (3 units)**

The objective in this course is to explore the impact that the planetary crisis may be having on the human soul. We will examine the hypothesis that the size and scale of the transformation taking place globally mirrors an equally profound shift taking place within the soul. This course will bring into dialogue two lines of inquiry that often appear separately in the literature: (1) the dynamics of the soul's growth through reincarnation and (2) the dynamics of humanity's evolutionary collective transformation. In this respect, it will be integrating themes from Christopher M. Bache's two earlier books—*Lifecycles* and *Dark Night, Early Dawn*. Integrating these two perspectives takes us into the nuts and bolts of the evolutionary pivot that the soul may be undergoing at this critical moment in history.

**PARP 6147: Modern Cosmology through the Media (3 units)**

Each era of human history has had its unique manner of expressing its deepest knowledge of the world. In southern Africa, beginning some one hundred thousand years ago, the earliest humans used cave paintings; in the Neolithic cultures and then in classical civilizations, our ancestors employed ritual and theater or else captured their cosmologies in literary masterpieces. In the twentieth century, yet another mode of expression has appeared, that of electronic media, in which a number of presentations of our modern understanding of the universe now exist, including Carl Sagan's *Cosmos*, Jacob Bronowski's *Ascent of Man*, James Burke's *Connections*, and Brian Swimme's *Journey of the Universe*. David Kennard was either director or producer of these as well as five other cosmological productions, all of which, taken together, make up the central subject matter of this course.

**PARP 6225: Synchronicity and Its Implications (2 units)**

If synchronicity is real, the Universe must be very different from what is assumed by the conventional scientific understanding. This course investigates the implications of accepting the reality of synchronicity and the role it has come to play in the psychological and spiritual life of our time. The course begins with a discussion of C. G. Jung's original formulation of the issue, including how that differed from the approach he actually adopted in his own life and practice, and then examines the various theoretical explanations that have been proposed by scientists, philosophers, and depth psychologists.

**PARP 6249: The Creative Imagination—an Introduction to Romantic Philosophy (3 units)**

What is the imagination and what is its relationship to truth, goodness, and beauty? One of the most astonishing developments of modernity is the new literary, philosophical, and cultural role that Western society gave to the imagination. In this course, we will trace how the imagination emerged from its previous role as a subordinative cognitive faculty into the creative organ of meaning, the summit of artistic creation, and the mediator between spirit and matter that it seems to be today. Through a reading of key texts by figures such as Vico, Hume, Kant, Coleridge, Blake, Shelley, and Barfield, students will be led to consider not only the history of the creative imagination but also its relevance for continuing questions in contemporary philosophy and religion.

**PARP 6256: Rilke: A Poetic Introduction (1 unit)**

We will endeavor to open doors to Rainer Maria Rilke's world by looking at his art through the lens of his life and availing ourselves of the light that modern depth psychology may shed on both. Rilke's formative struggle with Christianity, his romance with Russia and the brilliant Lou Andreas-Salomé, his apprenticeship to the sculptor Auguste Rodin: these and other crucial biographical developments will provide the context for close readings of key poems (often in the instructor's own translation) spanning virtually the whole of Rilke's oeuvre. In the course of this compact odyssey, we'll see how basic depth psychological concepts play out on the stage of poetic life, and gain a glimpse of Rilke's complex and compelling vision of the nature and destiny of the human soul.

**PARP 6270: Asian Spiritual Masters (3 units)**

A companion course to Western Spiritual Masters, this course studies twentieth-century spiritual teachers and activists rooted in Asian spiritual traditions. The course introduces Indian/neo-Hindu ideals and focuses on M. K. Gandhi, Sri Aurobindo, and His Holiness the Dalai Lama.

**PARP 6282: Implications of Modern Consciousness Research for Psychiatry and Psychology (2 units)**

In the last five decades, psychedelic therapy and other avenues of modern consciousness research have revealed a rich array of "anomalous" phenomena that have undermined some of the most basic assumptions of modern psychiatry, psychology, and psychotherapy concerning consciousness and the human psyche in health and disease. Many of these observations are so radical that they question the basic philosophical assumptions of materialistic science. In this course, we will review these remarkable data and explore the most important major revisions that would have to be made in our understanding of consciousness, of the human psyche, and of the nature of reality to respond to these conceptual challenges. These radical changes in our thinking would fall into the following categories: the cartography of the human psyche; the architecture of emotional and psychosomatic disorders; effective therapeutic mechanisms; the strategy of psychotherapy and self-exploration; the role of spirituality in human life; the nature of reality: psyche, cosmos, and consciousness; and the relevance archetypal psychology and astrology.

**PARP 6315: The Epic of the Universe (3 units)**

In the modern form of consciousness, the connotation of “Universe” is “stars and galaxies and planets and life.” But this objectivism no longer serves to orient us in the quantum evolutionary Universe we have discovered through contemporary scientific methods. Though it is approximately true to say that we can store within us an objective knowledge of a Universe out there, it is even more accurate to say that our knowledge of the Universe is one of the ways in which the Universe awakens to its own ongoing creative development. In our post-Heisenberg, post-Einstein world, each human is the autobiography of the Universe. Similarly, each rosebud is the epic of the Universe. This course is an inquiry into the ways in which the Universe has developed. Our overall aim is to participate in the awakening of a nondual, integral form of humanity.

**PARP 6339: Subtle Activism: The Role of Consciousness in Planetary Transformation (2 units)**

Set within our current context of unparalleled planetary crisis and the call to participate in the Great Turning toward a life-sustaining civilization, this course considers the historical, scientific, and spiritual dimensions of the emerging field of subtle activism. Traditional methods of front-line activism (e.g., marches, demonstrations, putting one’s body in front of bulldozers), essential as they are, represent only the most immediate and direct expressions of activism. A synchronized global meditation and prayer event, in which thousands or millions of people around the planet unite in silence and prayers for world peace, is a prime example of subtle activism. Along with the lectures, shared readings, and dialogue, this course includes practice in Gaiafield Attunement, a subtle activism practice that has emerged from several years of experimentation by members of the Center for Subtle Activism at CIIS.

**PARP 6391: The Alchemy of Permaculture (4 units)**

This ten-day off-site residential field course investigates the psychocultural origins of the planetary crisis and pursues direct practical solutions to it. Utilizing the ethic and practice of deep ecology and permaculture, we aim to envision, create, and live a sustainable way of being, and, most important, explore a playful and joyous kinship with the wild and natural world. Readings include selections by E. O. Wilson on the ecological crisis, C. G. Jung, and a variety of readings on permaculture and deep ecology.

**PARP 6392: Plants and People: Understanding the Plant World through Relationships (3 units)**

Through this course you will learn about the plant world from an interdisciplinary, relationship-based perspective. Doorways into relationship include gardening, farming, conservation, and restoration; philosophies rooted in indigenous wisdom, bioregionalism, deep ecology, and Gaia; and celebrations of these relationships found in imaginal practices, Earth-based rituals, and direct communion/meditation with the plant world. The above relationships and philosophies form a rich tapestry of experience from which we will draw inspiration and tools for connecting to ourselves and the Earth. Explored concepts will find embodied expression as you cultivate your own unique relationship with the plant world and express that relationship through direct engagement and creative expression.

**PARP 6499: A Brief History of Western Thought (1 unit)**

This course presents a brief introductory survey of the evolution of the Western worldview, beginning with its roots in Greco-Roman culture and the Judeo-Christian religious traditions. Following its development through the medieval period to the Renaissance, Reformation, and Scientific Revolution, the course explores the gradual transformation of the modern worldview, established during the Enlightenment and counterbalanced by Romanticism, into the radically pluralistic postmodern sensibility and increasingly global civilization of the present period. Familiarity with the grand lines of Western intellectual and spiritual history was long considered the mark of an educated person in the West, and to a crucial extent this is still the case. Such knowledge is a necessary part of what we require to comprehend the larger context of our own critical moment in history, which has been fundamentally shaped, for better and for worse, by the powerfully dynamic character of the Western mind and its evolution.

**PARP 6500: A History of Western Worldviews I: From the Greeks to the Enlightenment (3 units)**

Drawing on defining classic texts, this course engages some of the foundational perspectives characteristic of Western thought and culture. Beginning with the ancient Greek worldview and proceeding through the Judeo-Christian to the modern, lectures emphasize the deeper significance and continuing relevance of the ideas under review. This course provides essential background for many of the specialized PCC courses and is highly recommended for students lacking a strong familiarity with the history of Western thought.

**PARP 6506: The Great Turning (2 units)**

Inspired by the philosopher-activist Joanna Macy’s “work that reconnects,” this intensive is devoted to facilitating the Great Turning—that is, the shift toward a life-sustaining society and a culture in harmony with the long-term interests of the wider Earth community. Through experiential exercises, lectures, and dialogue, students gain insight into such topics as deep time, ecological guardianship, and the systems view of life.

**PARP 6508: Classic Wisdom Texts—East and West (3 units)**

This course studies texts that foster wisdom—i.e., the fusion of higher knowledge and virtue. It assumes that virtue is the defining precondition as well as the result of wisdom. The course is introduced by a book of essays on wisdom in Western psychology and philosophy and in six religious traditions. The five Asian texts to be read and discussed, admittedly in survey mode, are the Tao Te Ching, selections of the Upanishads, the Bhagavad Gita, the Dhammapada, and Shantideva’s Prajnaparamita. The classic Western texts are Job, two or three Socratic dialogues of Plato, Aristotle’s Nicomachean Ethics, the Meditations of Marcus Aurelius, two books of the New Testament (Luke and John), and selections from the Enneads of Plotinus. All of the course readings and the discussions about them will be aimed at a fusion of theoretical understanding and personal/practical application. The course will be half lecture and half discussion.

**PARP 6517: History of Western Thought and Culture: An Archetypal Perspective (3 units)**

This course explores and analyzes the history of Western thought and culture from the ancient Greeks to the present. Using the narrative

provided by *The Passion of the Western Mind* as the basic text, we will examine the major figures, ideas, and eras of Western intellectual and cultural history both on their own terms and as aspects of a larger unfolding drama that has shaped our own historical moment. To help illuminate that history, this course will apply the insights of archetypal astrological analysis, examining the correlations between planetary alignments and the archetypal patterns of history and biography. Each week we will explore a particular era (such as the Hellenistic age, the Renaissance, or the scientific revolution) in terms of the major planetary cycles of the time, the birth charts of leading figures (Descartes, Nietzsche, de Beauvoir), and personal transits for major turning points (Augustine's conversion experience, Petrarch's climbing Mont Ventoux, Galileo's turning his telescope to the heavens). We will also strive to discern the deeper significance of this long historical trajectory when seen through the lens of an archetypal evolutionary perspective.

Prerequisite: PARP 7001 or PARP 7002 or permission of instructor.

#### **PARP 6522: Science, Ecology, and Contested Knowledge(s) (3 units)**

A critical examination of the social construction of scientific and ecological knowledge, through frameworks from science, technology, and society (STS) studies, reveals Western scientific knowledge as a contingent cultural phenomenon, vulnerable to critique from alternative epistemologies. This course compares the dominant forms of scientific knowledge about the natural world with countervailing epistemological understandings, such as situated knowledge, indigenous knowledge, citizen science, and traditional ecological knowledge, examining the ways that the social construction of knowledge shapes our understanding of the natural world. Applying feminist and non-Western epistemologies to environmental issues, it will seek to generate alternative ways of understanding ecological crises, which may, in turn, generate healing alternatives.

#### **PARP 6523: Environmental Ethics (3 units)**

This course surveys ethical approaches to the natural environment, with particular focus on the American context. It will trace the ways in which the natural environment has been theorized over time and the ethical approaches that derive from various views of the natural environment. The goal of the course is for students to construct, articulate, and defend a theoretically rigorous environmental ethics.

#### **PARP 6525: Integral Perspectives on Ecology (3 units)**

How can the study of ecology become more integral? Can ecology embrace the realm of ideas, philosophy, spirituality, poetry, and religion, along with the dynamic currents of politics, economics, and culture that shape human interactions on and with the Earth? How might it be possible to enter into a more personal relationship with a living Earth? This foundational course for students in the Integral Ecology track begins with a review of the state of the Earth and myriad factors threatening ecological resilience. It considers the responses that may arise in the face of eco-crisis, and explores how religious and philosophical worldviews are expanding to incorporate new ecological understandings. Readings, lectures, and dialogue examine the spectrum of eco-activism, and the search for more harmonious and just ways forward. Students are encouraged to articulate the meaning of "integral ecology" through both philosophy and practice.

#### **PARP 6532: Christianity and Ecology (3 units)**

What is the relationship between Christianity and ecology? How have various aspects of Christian thought and theology contributed to the present ecological crisis? In what ways might Christian thought and practice help to heal our present crisis? By focusing both on the scriptural, theological, and spiritual background as well as on recent articles and monographs, this course seeks to provide students with an introduction to the way that Christians respond to the current concern over the human relationship to the Creation in order to come to a fuller understanding of some of the spiritual, philosophical, social, and economic forces that have shaped this relationship and to imagine how Christian wisdom might contribute to answering many of the pressing ecological concerns of our time.

#### **PARP 6533: Touch the Earth (3 units)**

Through practical engagement with the larger San Francisco Bay Area socio-ecological community, students apply theoretical tools developed during coursework and gain experience in the practice of Integral Ecology. Students receive guidance in selecting a practicum site that suits their unique gifts and interests, and spend most of the semester engaged with projects at the practicum site. Monthly seminar meetings offer an opportunity to analyze experience in the context of literature on leadership, social change, service-learning, activism, compassion, ecological restoration, and resilience.

#### **PARP 6538: Krishna, Buddha, and Christ (3 units)**

This course provides an opportunity for students to deepen their relationship to Krishna, to Buddha, and to Christ. To this end, the course includes a study of the Bhagavad Gita according to Sri Aurobindo; His Holiness the Dalai Lama on Tibetan Buddhism and in dialogue with Catholic contemplatives; a Jungian interpretation of Christ as a symbol of the Self; and Rudolf Steiner's lectures on esoteric relationships among Krishna, Buddha, and Christ.

#### **PARP 6540: A History of Western Worldviews II: From the Romantics to the Postmodern (3 units)**

This course continues the examination of the modern and postmodern Western perspectives begun in A History of Western Worldviews I. Beginning with Romanticism and the pivotal contributions of Hegel, the course goes on to consider such movements as transcendentalism, depth psychology, feminism, pragmatism, and ecology, as well as the implications of the new science. Some of the figures treated include Emerson, Nietzsche, James, Jung, Buber, Whitehead, Evelyn Fox Keller, and Catherine Keller.

#### **PARP 6541: Wisdom and the Sacred: An Introduction to Philosophy of Religion (3 units)**

What is the relation between reason and the sacred, intellectual pursuits and religious insight, careful argument and contemplative elevation? Although Western philosophy has often been presented as disenchanted and disenchanting, this course will explore the sometimes surprising way that a range of Western philosophers have sought to respond to these questions and the implications that these different responses hold for our intellectual, sociopolitical, and spiritual lives. The course is roughly divided into two halves, one historical, the other contemporary.



Beginning with the birth of modern philosophy of religion in the seventeenth century, the historical half looks at key philosophers from early modernity through the Romantic period in order to consider three approaches to the philosophy of religion: integration, opposition, and separation. Historical readings will include primary and secondary sources on the Cambridge Platonist Anne Conway, the Enlightenment thinkers Immanuel Kant and David Hume, and the Romantic philosopher and poet Samuel Taylor Coleridge. In the second half of the course, we turn our attention to contemporary twentieth- and twenty-first-century options, paying special attention to questions of politics, gender, secularity, violence, language, truth, and metaphysics within the philosophy of religion. Contemporary readings will treat analytic, phenomenological, and feminist approaches to the philosophy of religion, as well as texts by figures such as Rene Girard, Gianni Vattimo, Slavoj Zizek, and Jurgen Habermas. Throughout both halves of the course, we will focus on the possibility of retrieving, in our own day and for our own time, a genuinely sapiential, participatory, and transformative approach to the philosophy of religion.

**PARP 6549: Toward an Ecological Economics (1 unit)**

The empirical evidence makes it increasingly apparent that our industrial society, with its emphasis on permanent growth, is unsustainable. Can the human project continue under a single economic ideology—capitalism—that distorts wealth and devours resources, while destroying the biosphere? Can we just “green” capitalism, or do we need to create a new system with different guiding principles? This course examines our current economic system and its free-market ideology through the lens of ecology and explores new economic models that support the reinventing of the human—and the economic system—as part of the larger Earth community. We will explore how modernity is trapped by its adherence to eighteenth-century economic principles that are mechanistic and abstract in origin yet are accepted as immutable laws of nature. In particular, we will examine why the chimera of economic growth must end, and what the underlying principles might be for an economy that is sustainable as well as fair and spiritually fulfilling for all members of the Earth community.

**PARP 6554: Foundations of Integral Philosophy: Sri Aurobindo (3 units)**

Sri Aurobindo was one of the greatest yogis of the twentieth century. His spiritual realizations were vast and are reflected in everything he wrote. He was educated at Cambridge, and English is his native language. Thus his works are the only writings we have from a realized Vedic master that are not diminished by translation. Sri Aurobindo was also a great philosopher and cosmologist. He (like Teilhard) articulated a cosmological vision that is evolutionary and spiritual at once. His particular story is interesting because it accounts for mystical and occult experiences very clearly, and makes way for reincarnation and life after death. In this class, we will begin with a general introduction to his ideas, and then we will get as far as we can in his book *Essays on the Gita*. We will, of course, read the Gita text on which Sri Aurobindo is commenting as well.

**PARP 6562: The Ecology and Poetry of Trees (1 unit)**

The aim of this course is to delve into the ecology of native California trees and their habitats: forests, woodlands, and savannas. Topics will include succession, disturbance, conservation, restoration, and global climate change. The spirit dimension of trees will be explored concurrently through weekly exercises and creative projects.

**PARP 6563: Buddhism and Ecology (3 units)**

What wisdom can a twenty-five-hundred-year-old tradition offer in the context of contemporary environmental devastation? In the search for more ecologically sustainable worldviews, some have suggested that Buddhism offers a positive alternative to destructive aspects of the Western worldview. Others claim that the association of Buddhism with ecology is based on strategic geopolitical positioning or on facile assumptions about Asian traditions. In this course, we will examine Buddhist perspectives on nature along with Buddhist responses to Asian and global environmental issues. We begin with historical texts that frame the Buddhist perspective on nature. We examine Buddhist foundations for ecological thought, the role of Buddhism in the development of the American environmental movement, and challenges in reconciling Buddhist positions with modern science. Works by Buddhist leaders and scholars, including His Holiness the Dalai Lama, Thich Nhat Hanh, Sulak Sivaraksa, Joanna Macy, and poet Gary Snyder, illuminate the role of modern Buddhism in environmental discourse.

**PARP 6574: Wordsworth’s “The Prelude” (1 unit)**

Arguably a *Faust* for the English-speaking world, William Wordsworth’s long autobiographical poem “The Prelude” stands as a true modern human epic. In this course, we will read and discuss “The Prelude” as a meditation on the evolution of consciousness, spiritual striving, and imagination as a mode of cognition.

**PARP 6582: Art, Psyche, and Cosmos (3 units)**

This course explores deeper understandings of major works of art through the insights of depth psychology and archetypal astrology. In turn, we will study how such works of art can illuminate deeper aspects of the human psyche. The multimedia-illustrated lectures offer the opportunity to compare insights of different schools of depth psychology and to clarify fundamental principles of both psychological and archetypal astrological analysis.

**PARP 6584: Comic Genius: A Multidisciplinary Approach (3 units)**

In this three-weekend intensive, we will explore the nature of comedic creativity from several overlapping perspectives: cultural history, biography, depth psychology, archetypal astrology, performance, and writing. We will examine the complex role that comedy plays in cultural life, from broad popular entertainment to subversive social critique, and its unusual capacity to express archetypal complexes, both individual and collective, in ways that articulate otherwise suppressed energies and tensions. Films will be assigned in advance and clips of individual performances viewed in class as a basis for the analysis. The focus will be on major figures in the history of modern comedy, beginning with Chaplin, Keaton, W. C. Fields, and the Marx Brothers, and including Mike Nichols and Elaine May, Woody Allen, Lily Tomlin, Monty Python, Robin Williams, Jon Stewart, and Stephen Colbert.

**PARP 6589: Gurdjieff and the Crisis of Our World (1 unit)**

Although there is increasing recognition of the importance of G. I. Gurdjieff in the spiritual landscape of the modern world, the main elements of his teaching remain largely unknown. This brief course will seek to clarify some of the essential ideas and principles of this teaching especially as they bear directly on the hopes and fears of our present moment in history.

**PARP 6651: Integral Gaia: Ecology for the Planetary Era (3 units)**

Though we are now in the sixth century of the planetary era, it is only in our own times that a wider consciousness of the fact has begun to emerge. Global climate change, a looming mass extinction of species, widespread habitat loss, and increasing pressures of global economic and political interdependence are all forcing us as never before to “think (and sense, feel, and imagine) globally.” Standard Gaia theory and established schools of ecology are the most important attempts to do so from the perspective of contemporary science. The unparalleled character of our historical moment, however, also calls for more integral approaches to ecology and to Gaia. Drawing from the work of leading scientists, visionaries, and activists, this course considers a wide range of perspectives on this most critical phase of the planetary era and the complex and mysterious being that is Gaia.

**PARP 6741: World as Lover, World as Self: The Work That Reconnects (1 unit)**

There are powers within us for the self-healing of our world. They arise from the dynamics generating the intricacy and intelligence of the living Earth. The Work That Reconnects helps us understand and open to these intrinsic powers. It draws from Buddhist teachings and living systems theory to evoke our interexistence in the web of life and our authority to act on its behalf. It has helped people around the globe to find insight, solidarity, and courage, despite rapidly deteriorating conditions. Its interactive exercises help us to see more clearly the roles we can play in the Great Turning to a life-sustaining civilization. Come prepared to fall in love again with life.

**PARP 6743 and 6744: Hill of the Hawk I and II (1 unit each)**

This course will take place on the Hill of the Hawk, an inspiring farm and retreat center between Route 1 and the Pacific Ocean in Big Sur. The surrounding farmland and coast will provide students with a context for the content of the course over the weekend intensive. Students will learn from the land, lectures, and discussion. Both of these one-weekend, 1-unit courses are independent of each other but are also continuous.

**PARP 6746: The Earth Journey (3 units)**

The major contribution of modern science for the emergence of a planetary civilization is the detailed articulation of the evolutionary sequence beginning with the cosmic flaring forth 13.7 billion years ago and continuing through the appearance of the stars and galaxies and all the adventures of our living planet. This new empirically based creation story is simultaneously a radical expansion of our knowledge base and a deconstruction of the very form of consciousness that gave birth to it. The dualistic, reductionistic, univocal modern consciousness can now be understood as the scaffolding that enabled the construction of an integral awareness capable of feeling in the ordinary events of one’s day the vast unfolding of the Earth Journey.

**PARP 6748: Nature and Eros (3 units)**

This course is an engagement in holistic education. During the industrial era, education was understood primarily as the transfer of knowledge and information from teacher to student. The widely assumed world view of the industrial era regarded nature as something out there, something inferior to the human, something that humans learned about in their classrooms. But in the new evolutionary cosmology, nature is understood as both our primary matrix and our primary teacher. Nature is the source of existence and is an ongoing wellspring of wisdom for what it means to be human. This six-day intensive retreat employs conceptual, emotional, experiential, and intuitive learning processes in order to embrace nature as the multidimensional matrix, not only of our bodies, minds, and souls, but of our civilization as well.

**PARP 6760: Sri Aurobindo and Rudolf Steiner (1 unit)**

This course explores the biographies, vision, foundational ideas, spiritual practice, and influence of Sri Aurobindo (1872–1950) and Rudolf Steiner (1861–1925). Aurobindo Ghose, initially a radical political leader of the Indian independence movement prior to Gandhi, evolved into Sri Aurobindo, the preeminent Indian spiritual teacher of the first half of the 20th century. His Integral Yoga philosophy (knowledge, action, love, and evolution of consciousness) is at the source of the CIIS founding vision. Rudolf Steiner, founder of anthroposophy, Waldorf education, and biodynamic agriculture, as well as an original philosopher, social scientist, and artist, is the preeminent esoteric thinker of the twentieth century. The first two classes will discuss *The Essential Aurobindo*; the third and fourth classes will discuss *The New Essential Steiner*; the fifth class will explore comparisons.

**PARP 6762: Steiner and Jung (3 units)**

This course explores the foundational contributions of two prophetic visionaries of the twentieth century: Rudolf Steiner (1861–1925) and C. G. Jung (1875–1961). Situating both figures in the wider Christian, Romantic-Idealist, and esoteric traditions from which they drew and which they also advanced, the course aims to facilitate a creative dialogue between these two great figures. Major themes include multiple ways of knowing, the evolution of consciousness, the problem of evil, the influence of archetypal and spiritual powers, and a diagnosis of the ills of late modern culture.

**PARP 6821: Archetypal Process: Whitehead, Jung, and Hillman (3 units)**

Two key figures in the twentieth century’s engagement with the intersection of philosophy, cosmology, and consciousness were Alfred North Whitehead and C. G. Jung. This course offers an overview of their work, grounded in entirely different disciplines but approaching the same mystery. The final part of the course is devoted to Archetypal Process, based on a 1983 conference that was perhaps the fullest academic anticipation of the concerns and themes that later came to inspire the multi- and transdisciplinary focus of the PCC program.

**PARP 6822: Hegel, Wilber, and Morin: System and Method (Advanced Seminar) (3 units)**

This seminar explores selected works of three highly influential panoptic thinkers. Hegel's "Science of Wisdom," both a system of complete knowledge and a method for its (re)creation, played a generative role in such subsequent movements as existentialism, phenomenology, Marxism, and post-structuralism. Ken Wilber, though more popular in tone than Hegel, has produced a still-evolving "theory of everything" with equal pretensions to systematic completeness. While both Wilber and Edgar Morin acknowledge their debt to Hegel, Morin nevertheless renounces the possibility of such completeness, choosing instead to cultivate a "method" or way of knowing that might prove adequate to the complexity of the real. All three thinkers have valuable contributions to make to any serious and transdisciplinary inquiry that seeks to illuminate the shifting landscapes of science, politics, and culture at large in this most critical phase of the planetary era.

**PARP 6823: Milarepa and Eckhart (1 unit)**

A comparative study of two spiritual masters, Milarepa (1052–1136) and Meister Eckhart (1260–1327). The aim of the course is to understand that religion serves differing purposes at different levels of human consciousness. Dealing in this course with Buddhism and Christianity, we will start by noting their striking differences at the "exoteric" level and their even more striking similarities at the contemplative or "esoteric" level. We will propose an outline of the vision of human nature and reality that lies at the "mystical" core of all the great spiritual traditions and philosophies of the world. Reading assignments will be from *The Life of Milarepa* and the sermons of Meister Eckhart.

**PARP 6824: The Hieros Gamos: Archetype of the Sacred Marriage (3 units)**

This course will explore Jungian interpretations of the archetypal pattern of the sacred marriage in the world's mythologies, religions, and other products of the collective unconscious. Topics will include the interrelationship of sexuality, culture, and the psyche; the archetypal basis of polytheism and monotheism; the evolution of patriarchy; the dyadic relationship between consciousness and the unconscious and its archetypal expressions; the symbolism of the sacred marriage in art and literature; and the role of sexual and gender symbolism in esoteric systems such as alchemy, astrology, and magic.

**PARP 6851: Advanced Seminar: Rudolf Steiner and Anthroposophy (3 units)**

This course covers the core texts by Rudolf Steiner, including *Philosophy of Freedom*, *Theosophy*, *How to Know Higher Worlds*, *An Outline of Esoteric Science*, *According to Luke*, *Start Now!*, and *Reappearance of Christ in the Etheric*. The course includes lectures, discussion, and exercises. As an advanced seminar, the course presupposes that students will have read several books by Steiner (perhaps in PARP 8130 or at least Robert McDermott, ed., *The New Essential Steiner*, 2009).

Prerequisite: Advanced standing or permission of instructor.

**PARP 6900: Thesis/Dissertation Proposal Completion (0 units)**

This course is taken after all coursework is completed. Students undertake the proposal writing in consultation with their thesis/dissertation mentor, meeting on a regular basis to discuss progress. This course may be taken for two semesters.

**PARP 7001: Psyche and Cosmos I: Transpersonal Psychology and Archetypal Astrology (3 units)**

This course examines the emerging understanding of the relationship between the human psyche and the cosmos, based on observed correlations between various psychological conditions and transformations and specific planetary positions. Topics include the extended cartography of the human psyche suggested by modern consciousness research and experiential therapies, analysis of birth charts and planetary transits, archetypal and perinatal patterns in art and culture, and the relevance of this evidence to both the larger tradition of depth psychology and the cultural emergence of a radically integrated worldview.

**PARP 7002: Psyche and Cosmos II: Transits in Depth (Practicum) (3 units)**

This seminar is a practicum designed to help students become skillful in the use of archetypal astrological methods of analysis for understanding the timing and character of a wide range of psychological conditions and biographical events. Classes will be devoted to detailed weekly analyses of one's own personal transits as well as representative transits for significant cultural figures and their major biographical experiences. The course focuses on the archetypal dynamics of human life, expressed both psychologically and in external events, and reflected in the coinciding planetary alignments.

**PARP 7005: The Wisdom of Pierre Teilhard de Chardin and Thomas Berry (3 units)**

The focus of our course will be the overall vision first developed by Pierre Teilhard de Chardin (1881–1955) and subsequently deepened by Thomas Berry (1914–2009). Teilhard's great contribution was his synthesis of science and spirituality, drawing especially on evolutionary biology and paleontology, in which he was a world expert. With an intellectual background in cultural history, Berry carried Teilhard's thought beyond its original Christian formulations and into the more comprehensive context of the world's religions; in addition, Berry grounded Teilhard's thought in contemporary ecology and cosmology. This course will cover the major works of Teilhard, including *The Human Phenomenon*, *Activation of Energy*, and *The Heart of Matter*, and the major works of Berry, including *The Dream of the Earth*, *The Universe Story* (coauthored with Brian Swimme), and *The Great Work*.

**PARP 7008: James Hillman and Archetypal Psychology: An Introduction (1 unit)**

This brief course offers an introduction to the ideas of James Hillman, the principal founder of archetypal psychology and one of the most influential thinkers in contemporary psychology and culture. From its beginnings in the late 1960s, archetypal psychology has called for depth psychology to move beyond the consulting room to engage the larger cultural, historical, and ecological issues of our time.

**PARP 7078: Teilhard and Steiner (3 units)**

This is a one-semester, co-taught course on Pierre Teilhard de Chardin and Rudolf Steiner, with an emphasis on the evolution of consciousness and on spiritual epistemology. Steiner (1861–1925) was a comprehensive esotericist; Teilhard (1881–1955) was a mystic in the Roman Catholic

tradition and a world-class paleontologist. They both wrote extensively on the evolution of consciousness, and they both exemplified and taught ways of attaining spiritual knowledge. The course will be half lecture and half discussion; both professors will participate in every class.

**PARP 7079: The Mysticism of Swedenborg (1 unit)**

In this weekend course we will explore the place of mysticism in Swedenborg's thought, Swedenborg's design of existence, and the relevance of Swedenborg's revelation for today's culture and our personal lives. We will use the modalities of presentation, discussion, and personal reflection. Time will be given for students to ask anything they ever wanted to know about Swedenborg, and also to have the opportunity to try on Swedenborg's view of reality as a way of exploring both one's relationship with the source of life itself and one's place in the design of existence.

**PARP 7114: Advanced Seminar: C. G. Jung (3 units)**

This seminar is devoted to an in-depth exploration of the ideas of C. G. Jung, a towering figure in twentieth-century intellectual and cultural history and a formative influence on the Philosophy, Cosmology, and Consciousness program. The course begins by setting Jung in context, in terms of Jung's life and of the broader history of ideas. It then turns to such themes as the nature of the psyche, the archetypes of the collective unconscious, the theory of psychological types, dream analysis, the process of individuation, synchronicity, and the evolution of consciousness. Along with key texts from Jung's *Collected Works*, selections from the recently published *Red Book* are also considered. Doctoral or advanced master's students only.

**PARP 7153: Archetypes, Art, and Culture (2 units)**

Informed by the insights of Jungian, archetypal, and transpersonal psychology, this course uses lecture presentations and works of music, film, and literature to explore and understand the meanings of the planetary archetypes in natal charts and transits. In turn, the archetypal astrological perspective is used to illuminate and more deeply understand the deeper dimensions of major works of art and cultural epochs, from Beethoven's symphonies and the French Revolution to Fellini, the Rolling Stones, and the 1960s.

**PARP 7154: Advanced Seminar in Process Philosophy (3 units)**

This course, which is intended for those already familiar with some of the basic contours of process philosophy, considers the work and legacy of two of the early twentieth century's greatest philosophers, Alfred North Whitehead and Henri Bergson. Our attention will be devoted not only to the careful reading and discussion of key texts by Bergson and Whitehead, but also to some of the more recent work by philosophers such as Gilles Deleuze, Isabelle Stengers, and others who have sought to continue and extend the Bergsonian and Whiteheadian legacy for the twenty-first century.

**PARP 7400: Psyche and Spirit: From the Psychology of Religion to Transpersonal Theory (3 units)**

This course explores the relation of psyche to spirit—that is, to religion, spirituality, and spiritual philosophies and worldviews—through a consideration of the development that leads from classic representatives of the psychology of religion to the principal paradigms of contemporary transpersonal theory. Readings include primary texts, set in their appropriate contexts, by William James, C. G. Jung, Stanislav Grof, and Ken Wilber.

**PARP 7701: Integrative Seminar (2 units) (offered only in spring semester)**

The Master's Integrative Seminar is the capstone course that guides graduating master's students summarizing, integrating, and refining their knowledge and experience in preparation for life after graduation. The course is designed to help students clarify and articulate their particular perspective and intellectual lineage, in the context of foundational texts. Working as a collaborative learning community, students review subjects and texts studied, and reflect upon classroom and community experiences, to draw together an integrated and integral conclusion to their PCC educations. The course concludes with a public Symposium, at which graduating students present their most compelling ideas. Students who plan to graduate in the summer or fall semester should plan to take the Integrative Seminar in the preceding spring.

**PARP 7900: Thesis/Dissertation Seminar (0 units)**

This individual seminar is selected by students who have advanced to candidacy after proposal completion. Students work on their dissertation manuscript in close consultation with the dissertation committee.

**PARP 8150: Advanced Seminar: Nietzsche's Life and Work (3 units)**

This advanced doctoral seminar explores the thought of Friedrich Nietzsche in its dramatic evolution over the course of his life. Most of his major works are covered, as well as a sampling and survey of the others. Our task is to enter into this extraordinary and immensely influential philosopher's intellectual and spiritual world, engage his ideas in dialogue, and attempt to grasp their deeper contours and larger significance. This course is intended for doctoral students; master's students need permission of the instructor.

**PARP 8799: Independent Study (1–3 units)**

**PARP 9568: The Planetary Era: Toward a New Wisdom Culture (3 units)**

This seminar considers the complex network of factors related to the birth and ongoing transformation of the planetary era. Drawing on the insights of such big-picture thinkers as Hegel and Jung, Karl Jaspers, and Pierre Teilhard de Chardin, or more recently of Ewert Cousins, Ken Wilber, and Edgar Morin, we seek to discern the deeper pattern of world history and the evolution of consciousness. Emphasizing the continuity among such traditions as Renaissance esotericism, Romanticism, the 1960s counterculture, and the new paradigm, we participate in the creation of a wisdom culture worthy of the planetary era.

**PARP 9600: Comprehensive Exam (0 units)**

The standard format for both exams consists of an annotated bibliography along with a discussion paper that forms the basis for a dialogue between the student and the director of the exam. At least one of the exams must be taken with a PCC faculty member. Ideally, all other coursework must be completed (though it is possible to do one of the exams concurrently with a last course). Comprehensive exams must be completed before the student registers for PARP 6900: Thesis/Dissertation Proposal Completion. The general comprehensive exam consists of a 20-to-25-page discussion paper drawing from the PCC canon and with specific reference to the first two PCC PhD learning goals. The precise number of texts is to be determined in consultation with the director of the exam. The second/specialized comprehensive exam is specific to the dissertation topic and also consists of a 20-to-25-page discussion paper and is specific to the student's proposed dissertation topic. The texts (generally between five and ten) to be discussed are determined in consultation with the director of the exam.



## **PHILOSOPHY AND RELIGION: WOMEN'S SPIRITUALITY**

### **MA IN PHILOSOPHY AND RELIGION WITH A CONCENTRATION IN WOMEN'S SPIRITUALITY**

### **PHD IN PHILOSOPHY AND RELIGION WITH A CONCENTRATION IN WOMEN'S SPIRITUALITY**

#### **Concentration Chair**

Alka Arora, PhD

#### **Core Faculty**

Mara Lynn Keller, PhD

Arisika Razak, RN, CNM, MPH

#### **Adjunct Faculty**

Jennifer Berezan, MA

Carolyn Brandy, BA, Initiated Elder

Susan G. Carter, PhD

Carol P. Christ, PhD

Mary Churchill, PhD

Cheryl Dawson, MA, M.Div

Riane Eisler, JD

May Elawar, PhD

Lynne Engelskirchen, PhD

Rose Wognum Frances, MFA

Heide Goettner-Abendroth, PhD

Tricia Grame, MFA, PhD

Leslie Gray, PhD

Susan Griffin, MA, MFA

Miri Hunter Haruach, PhD

Nancy Ivey, MA

Anne Key, PhD

Rabbi Jane Litman, MAHL

Mary Mackey, PhD

Mytrae Meliana, MA

Patricia Monaghan, PhD

Marguerite Rigoglioso, PhD

Victoria Rue, PhD

Peggy Reeves Sanday, PhD

Jacob Sherman, PhD

Starhawk (Miriam Simos), MA

Luisah Teish, Iyanifa, Initiated Elder

Elizabeth Ursic, PhD

Amina Wadud, PhD

Afia Walking Tree (Camille Thomas), MA

Sara Webb, BA, CMT

#### **About the Program**

A diverse women's spirituality movement is emerging that cultivates and supports a wide variety of spiritual and liberatory paths leading to personal transformation and planetary healing. Based in this movement, our academic program seeks to empower individuals of all genders and many different sociocultural and geographic locations as they pursue authentic spiritual quests, effect meaningful individual and cultural change, and engage with the urgent ecosocial issues of our time. CIIS is one of the leading institutions where the transdisciplinary academic study of this contemporary and historic phenomenon is encouraged and taught. In addition to the MA, we offer the first PhD degree centered in women's spirituality from a fully accredited institution in the United States.

Our distinguished faculty includes many intellectual pioneers in women's spirituality whose work is internationally known and whose backgrounds span a variety of academic, artistic, and political fields. We support each student's pursuit of academic excellence, even as we encourage and promote personal growth and professional development.

Both the MA and PhD degrees may be earned through "flexible formats," which include weekly residential classes, online classes, weekend classes, and our nine-day August Intensive. This intensive, which is open to all students, offers four 1-unit classes over nine consecutive days. MA or PhD students who work or live at a distance may complete their studies through combining up to 17 units of online courses with 19 units of residential courses. These residential courses may be taken face-to-face in weekend or weekday venues and/or in our nine-day August Intensive. Semi-distance (nonresidential) students must enroll in the Women's Spirituality August Intensive cluster of courses that most closely follows the date of their admission (ideally in the August before their first full academic year).

The program's orientation emphasizes the study of women's spirituality within multiple disciplines, including world religions, philosophy, cultural history, ecological thought, women studies, ethnic studies, literature, the visual and ritual arts, and Goddess studies. Our program includes the "submerged" beliefs of subaltern cultures, along with the embodied wisdom traditions of indigenous and Earth-based societies. Faculty and students meet together to generate innovative ways to combine rigorous academic scholarship with the passionate pursuit of personal and social transformation.

The Women's Spirituality community at CIIS joins the emergent chorus of diverse voices from multiple orientations, locations, and perspectives. We speak with womanist, feminist, *mujerista*, sisterist, queer, and postcolonial voices and are committed to an engaged spirituality that includes an ecosocial vision of peace, justice, and sustainability. We believe that the many brilliant facets of women's spirituality constitute a fertile area within academia and a source of insightful work much needed in the world today!

Our residential courses may be augmented by Independent Studies with core and adjunct faculty who offer Women's Spirituality Journeys to sacred sites abroad. Up to 6 units may be taken as Independent Studies; up to 3 units may be taken through the CIIS Public Programs; and up to 6 graduate-level units may be transferred from another accredited graduate institution as long as those units were not taken as part of a degree earned by the student, and are in the areas of philosophy, religion, women/gender studies, ethnic studies, and women's spirituality.

## **Areas of Emphasis**

Our courses are organized into the following three areas of emphasis:

### **1. Women and World Religions**

We review a variety of ancient lineages that document women's spiritual power and religious experience from the ancient world to the present. The study of women and world religions begins with an examination of the evidence for the transmission of signs of reverence for a dark mother of Africa to all continents of the world. We explore the sacred iconographies and diverse roles of women in African, Native American, Meso-American, South American, Old European, and other indigenous, nature-based, Goddess and God spiritual traditions. We examine women's spiritual roles and practices in historical and contemporary expressions of Judaism, Christianity, and Islam; Hinduism, Buddhism, Taoism, and Shinto; and more. Canonical and orthodox religious beliefs are studied alongside the subterranean, submerged, and heretical streams that run beneath the accepted doctrines of established religions—found in the folklore, heresies, and everyday rituals of diverse subaltern cultures. Women's spiritual quests and Goddess-God interfaith dialogues are encouraged, and the "sacred feminine" of many traditions is reclaimed and honored.

These religious studies draw upon a number of disciplines, including: mythology, folklore and religion, cultural history and art history, archaeology and anthropology, genetics and linguistics. This interdisciplinary perspective generates a multifaceted understanding of human culture, ranging from the early cultures of the Paleolithic, Neolithic, Bronze, Classical, and Medieval ages, and continuing into the present. Students taking courses in this area study patriarchal, nonpatriarchal, matristic, and matriarchal cultures in their ecosocial contexts, as well as the postcolonial dynamics of the North and South, East and West.

### **2. Feminist and Ecofeminist Philosophy and Activism**

Philosophy emerges from a sense of wonder and a desire for wisdom, for living well, for generating happiness in one's own life and in the lives of others. Feminist philosophy has long emphasized a relational approach to key philosophical issues. This approach seeks to be holistic, moving beyond reductionist and mechanistic dualisms to reconstitute and generate a worldview of dynamic interconnectedness in the web of life. Ecofeminist philosophy explores the embodied, embedded, ecosocial context of philosophical issues, with attention to the emergent field of relational or holistic thought, alongside rational-intuitive thinking. Courses include work with process philosophy and process theology/theology; womanist-feminist worldviews; and literary responses to major ecological and philosophical issues. The emphasis on womanist and feminist philosophies explores the wisdom traditions of women from around the world.

These wisdom traditions include the construction of patterns of greater justice, nonviolence, and a more harmonious world, drawing upon many sources. We combine feminist and womanist analysis and vision—in regard to social, political, and economic systems—with an engaged spirituality that draws on active compassion to create a more equitable and caring world. Women—and other submerged and subaltern populations all over the world—have rejected systems that rationalize violence, choosing instead to create fresh paths to peace and community well-being. We explore cultures that passed long eras in peace; review the causes of structural and other violence; and examine the shift from dominator systems to values of gender-partnership and community. Other courses examine indigenous, multicultural and postcolonial feminisms, spiritual activism, and conflict transformation.

### **3. Women's Mysteries, Sacred Arts, and Healing**

Many elements of language, ritual, and the arts have roots in cultural responses to the elemental powers of the female and to the ineffable mysteries of the cosmos. An honoring of the female mysteries of birth, sexuality, death, and rebirth informs our coursework in ritual, music, dance, literature, painting, sculpture, and film. The experiential as well as intellectual study of diverse sacred arts is intended to evoke one's innate creativity, revealing personal and cultural sources of mystical insight, embodied healing, and artistic blossoming.

Our program includes an emphasis on the embodied wisdom of women and other subaltern populations, and we focus on the vernacular history that preserves the role of women and other oppressed genders who have served as seers, healers, and nurturers of life. Western culture is slowly emerging from an overly dualistic worldview that devalues the creative responses of the bodymind and denies the body

as a source of wisdom. Courses include work in the female modes and powers of healing; issues in women's health, healing, and wellness; an exploration of diverse views of female embodiment and sexuality; and experiential studies in movement and bodywork.

## Academic Expectations

Students are advised to take a majority of their Women's Spirituality core courses for a letter grade. For MA students going on to a PhD, we advise that all core and most directed electives be taken for a letter grade. For MA students who intend to apply to the Women's Spirituality PhD program at CIIS or at another institution of higher education, the student will be in much better standing if only letter grades appear on the transcript. According to CIIS regulations, B– (B minus) grades are considered “below average but passing.” While students receiving this grade do not have to repeat the course, they must be aware that if their overall grade point average does not sufficiently compensate so as to maintain a minimum B average, they will jeopardize their ability to make satisfactory academic progress and will be placed on probation. This will affect their financial aid.

Students are expected to be present for all classes. More than two excused absences will jeopardize the student's grade and may necessitate taking the course over again. In general, incompletes are discouraged, as they may interfere with a student's satisfactory academic progress (SAP) and/or eligibility for financial aid. The CIIS policy in regard to Incomplete grades states that they are to be given only for documented medical reasons or for personal or family emergencies, and must be requested prior to the end of the semester.

Women's Spirituality students must use *The Chicago Manual of Style* plus footnotes for writing their research papers. While we honor many modes of expression, including art, storytelling, and dance, the creation of well-researched, engaged, graduate-level academic writing is a requisite skill for achieving a graduate degree. Where relevant or necessary, courses to enhance a student's writing skills will be required by the program to support satisfactory academic progress (without which the student will be placed on academic probation).

It is strongly recommended that both MA and PhD students take Library workshops and have individual research consultations with the CIIS Library staff for their various research projects, and some courses may require this. They should take advantage of the online databases of periodicals as well as books and journals in the Library for research papers. It is also recommended that students take advantage of other research libraries in the Bay Area, such as the San Francisco Main Library and the libraries at the University of California, Berkeley; San Francisco State University; and Stanford University.

Students whose academic work within the program does not reflect graduate-level research and writing skills must take one or more academic writing courses. Students who fail to demonstrate sufficient improvement in their academic research and writing skills after two semesters of coursework in this area may be asked to leave the program.

## MA Admissions Requirements

Applicants to the MA in Philosophy and Religion with a concentration in Women's Spirituality program must meet the general admissions requirements of the Institute. Please forward an autobiographical sketch, a statement of educational goals, transcripts, and a sample of your academic writing that demonstrates standard academic research and writing skills.

Individuals who apply to our MA program are often seeking personal, intellectual, and spiritual enrichment and empowerment from our stimulating classes and diverse community. Many of our students plan to pursue new or expanded professional careers in the nonprofit sector or the private sector in such areas as feminist social change, environmental justice, the ministry, psychotherapy, spiritual counseling, women's health and health advocacy, graphic design, the media, public policy, journalism, hospice care, or the arts. Some MA applicants plan to eventually pursue a career in teaching at a college or university, while others plan to become professional writers or public intellectuals.

## Curriculum

### MA in Philosophy and Religion with a concentration in Women's Spirituality—36 units

- I. Required Foundation Courses—13 units (14 units for semi-distance students)
  - A. PARW 6027 Foundational Elements of Academic Research and Writing
  - B. PARW 6047 Critical Thinking and Introduction to Methods
  - C. PARW \_\_\_\_ Women's Mysteries, Sacred Arts, and Healing—any 3 units from WS curriculum
  - D. PARW 6054 Orientation to Women's Spirituality: Personal, Academic, and Ecosocial Justice Practice  
(Required only for semi-distance students—counts as a required elective.)
  - E. PARW 6500 Contemporary Women's Spirituality; OR  
PARW 6786 Embodying the Present: Women's Spirituality
  - F. PARW 7585 Spirit, Compassion, and Community Activism
  - G. PARW 7609 Womanist-Feminist Worldviews
- II. Philosophy and Religion Courses—6 units  
Select 3 units from each of these areas:
  1. Women and World Religions
  2. Feminist and Ecofeminist Philosophy and Activism

### III. Women's Spirituality Areas of Emphasis—3 units

3 units from within one of these areas:

#### 1. Women and World Religions

PARW 6573	Comparative and Exegetical Studies in Sacred Literature (Jewish, Christian, Islamic)
PARW 6780	Sacred Women of the African Diaspora: Goddesses, Queens, Priestesses, and Other
PARW 6782	Archaeomythology of Dance
PARW 6787	Sacred Women of Africa and the African Diaspora
PARW 6792	Women and Tantra
PARW 7022	Women and World Religions: Goddess, God, and Interfaith Dialogues
PARW 7050	Goddesses of Prehistory: An Archaeomythology
PARW 7118	Women and World Religions: Historical Perspectives
PARW 7217	Mirrors in History: A Cross-Cultural Exploration
PARW 7510	Cultures in Balance: Women at the Center
PARW 7520	Matriarchal Elaboration of Matrixial Consciousness
PARW 7529	Women in Hinduism and Buddhism
PARW 7536	Holy Women of Judaism, Christianity, and Islam
PARW 7541	The Herstory and History of the Judaic Tradition
PARW 7542	Jewish Women's Rising Spirits
PARW 7560	Theology/Theology: Goddess/God, Humanity, Nature, and Ethics
PRAW 7572	Women and Judaism
PARW 7573	New Directions for Women in Christianity
PARW 7640	Goddess and God Civilization of Ancient Crete

#### 2. Feminist and Ecofeminist Philosophy and Activism

PARW 6073	Animal Ethics: Spiritual, Ecological, and Philosophical Perspectives
PARW 6630	Feminist Perspectives on Western Culture
PARW 6640	Women's Leadership in Ecosocial Activism
PARW 6642	Queering the Sacred
PARW 6643	Women, Spirituality, and Social Change
PARW 6658	Spiritual Activism and Transformative Social Change
PARW 6671	Lady Wisdom—Hagia Sophia: Goddess, Jewish, and Christian Traditions
PARW 6791	Women's Spirituality: Practice and Compassionate Healing
PARW 6794	Matriarchal Studies: An Introduction
PARW 7000	Relational Reality: The Ecosocial Vision
PARW 7002	Ecofeminist Philosophy and Activism
PARW 7004	Womanist-Feminist Philosophies: Global Perspectives
PARW 7042	Partnership in Action
PARW 7116	Embodied, Embedded Philosophy
PARW 7521	Nature as Sacred Text
PARW 7571	Process and Feminist Theology

#### 3. Women's Mysteries, Sacred Arts, and Healing

PARW 6351	Women's Visionary Fiction
PARW 6352	Women's Visionary Poetry
PARW 6450	Women's Visionary Film: Magic, Myth, and Mystery
PARW 6575	Dreaming I: Introduction to the Art of Dreaming
PARW 6605	Literature of Embeddedness
PARW 6734	The Eleusinian Mysteries: Rite of Initiation
PARW 6741	Greek Goddess Traditions and Women's Mysteries
PARW 6779	Embodied Healing Traditions
PARW 6783	Woman as Healer
PARW 6785	Women's Embodiment, Sexuality, and Healing
PARW 6788	Embodying Praise: Sacred Traditions of Movement
PARW 6789	Foundational Elements of Ritual
PARW 6790	Contemporary Issues in Women's Health
PARW 6793	Embodied Healing through African Diasporic Percussion, Song, and Movement
PARW 6795	Kundalini Energy, The Tree of Life, and Cosmic Consciousness
PARW 7009	The Poetics of the Female Voice
PARW 7020	Sacred Music of the World: Traditional and Contemporary
PARW 7199	Coming Alive: Rosen Method Movement and Bodywork
PARW 7202	Peace Is in Our Hands: Rosen Method Bodywork and Movement
PARW 7420	The Healing Ecstasy of Sound
PARW 7610	The Greater Mysteries: Birth, Sexuality, Death, Rebirth
PARW 7635	The Eleusinian Mysteries of Demeter and Persephone
PARW 7660	Painting and Poetry: Woman as Sacred Symbol
PARW 7690	Women's Sacred Arts and Cultural Transformation

#### IV. Electives—11 units (total)

Select any 11 units from CIIS or WSE curriculum; MA and PhD semi-distance students must include the following 1-unit course:  
PARW 6054 Orientation to Women's Spirituality: Personal, Academic, and Ecosocial Justice Practice

#### V. Culminating Coursework—3 units

Select one of the following (students must choose C plus D plus E if choosing to write a thesis):

- A. PARW 6800 MA Integrative Seminar: Portfolio Project
- B. PARW 6800 MA Integrative Seminar: Advanced Research Project
- C. PARW 7809 Thesis Proposal Writing  
PARW 6900 Thesis Proposal Completion (if needed)
- D. PARW 7900 Thesis Writing Seminar
- E. PARW 8012 Women's Spirituality Research Methodologies (if writing a thesis)

## About the PhD Program

The PhD in Philosophy and Religion with a concentration in Women's Spirituality is the first of its kind in the U.S. It will guide the student toward the formation of a dissertation that makes an original contribution to the academic study of women's spirituality. The three areas of emphasis in the curriculum are Women and World Religions; Feminist and Ecofeminist philosophy and activism; and Women's Mysteries, Sacred Arts and Healing.

The Comprehensive Examinations taken toward the end of the PhD coursework are composed of two take-home bibliographic essays in the student's two areas of emphasis, based on key primary written sources in the designated fields. These exams demonstrate that the student has cultivated broad and deep knowledge of two areas of emphasis before going on to the dissertation work. They also may serve to develop a student's areas of teaching competencies.

The doctoral dissertation—grounded in the literature of women's spirituality, the challenges of our times, and the engaged role of the scholar—brings the student to the creation of an original contribution to the growing body of knowledge of women's spirituality and philosophy, religion, women's studies, ethnic studies, or the humanities. The research and writing of a dissertation is done in consultation with one's dissertation committee (the chair and members) and must meet professional academic standards.

Students whose academic work within the program does not reflect graduate-level research and writing skills must take one or more academic writing courses. Students who fail to demonstrate sufficient improvement in their academic research and writing skills after two semesters of coursework in this area may be asked to leave the program.

## PhD Admissions Requirements

Applicants to the PhD in Philosophy and Religion with a concentration in Women's Spirituality must meet the general admissions requirements of the Institute. The materials required for application are an autobiographical sketch, an academic goals statement, an academic writing sample that demonstrates standard scholarly research and writing skills, two letters of recommendation, and transcripts.

Individuals who apply to our PhD program are often planning to pursue a career in teaching at a college or university. Some PhD applicants plan to become professional writers or public intellectuals. Others seek to enhance existing careers in the nonprofit or private sector in areas such as environmental justice, psychotherapy, the ministry, spiritual counseling, public policy, women's health and health advocacy, journalism, or the arts.

Students admitted with an MA in a field other than philosophy, religion, women/gender studies, ethnic studies, or women's spirituality may need to take up to 18 supplemental units from the Women's Spirituality master's curriculum, minus equivalent courses taken elsewhere.

## Curriculum

### PhD in Philosophy and Religion with a concentration in Women's Spirituality—36 units

#### I. Required Foundation Courses—19 units (20 units for semi-distance students)

- A. PARW 6054 Orientation to Women's Spirituality: Personal, Academic, and Ecosocial Justice Practice  
(Required only for semi-distance students—counts as a required elective.)
- B. PARW 6500 Contemporary Women's Spirituality; OR  
PARW 6786 Embodying the Present: Women's Spirituality
- C. PARW 6027 Foundational Elements of Academic Research and Writing
- D. PARW \_\_\_\_ Women's Mysteries, Sacred Arts, and Healing—any 3 units from WS Curriculum
- E. PARW 7118 Women and World Religions: Historical Perspectives
- F. Womanist-Feminist and Ecofeminist Philosophies and Activism—3 units—student choice of:  
PARW 7002 Ecofeminist Philosophy and Activism  
PARW 7004 Womanist-Feminist Philosophies: Global Perspectives
- G. PARW 7609 Womanist-Feminist Worldviews
- H. PARW 8012 Women's Spirituality Research Methodologies



## II. Areas of Emphasis—6 units

3 units in each of two of the following areas:

### 1. Women and World Religions

- PARW 6573 Comparative and Exegetical Studies in Sacred Literature (Jewish, Christian, Islamic)
- PARW 6780 Sacred Women of the African Diaspora: Goddesses, Queens, Priestesses, and Other
- PARW 6782 Archaeomythology of Dance
- PARW 6787 Sacred Women of Africa and the African Diaspora
- PARW 6792 Women and Tantra
- PARW 7022 Women and World Religions: Goddess, God, and Interfaith Dialogues
- PARW 7050 Goddesses of Prehistory: An Archaeomythology
- PARW 7118 Women and World Religions: Historical Perspectives
- PARW 7217 Mirrors in History: A Cross-Cultural Exploration
- PARW 7510 Cultures in Balance: Women at the Center
- PARW 7520 Matriarchal Elaboration of Matrixial Consciousness
- PARW 7536 Holy Women of Judaism, Christianity, and Islam
- PARW 7541 The Herstory and History of the Judaic Tradition
- PARW 7542 Jewish Women's Rising Spirits
- PARW 7560 Theology/Theology: Goddess/God, Humanity, Nature, and Ethics
- PARW 7572 Women and Judaism
- PARW 7573 New Directions for Women in Christianity
- PARW 7640 Goddess and God Civilization of Ancient Crete

### 2. Feminist and Ecofeminist Philosophy and Activism

- PARW 6073 Animal Ethics: Spiritual, Ecological, and Philosophical Perspectives
- PARW 6630 Feminist Perspectives on Western Culture
- PARW 6640 Women's Leadership in Ecosocial Activism
- PARW 6642 Queering the Sacred
- PARW 6643 Women, Spirituality, and Social Change
- PARW 6658 Spiritual Activism and Transformative Social Change
- PARW 6671 Lady Wisdom—Hagia Sophia: Goddess, Jewish, and Christian Traditions
- PARW 6791 Women's Spirituality: Practice and Compassionate Healing
- PARW 6794 Matriarchal Studies: An Introduction
- PARW 7000 Relational Reality: The Ecosocial Vision
- PARW 7002 Ecofeminist Philosophy and Activism
- PARW 7004 Womanist-Feminist Philosophies: Global Perspectives
- PARW 7042 Partnership in Action
- PARW 7116 Embodied, Embedded Philosophy
- PARW 7521 Nature as Sacred Text
- PARW 7571 Process and Feminist Theology

### 3. Women's Mysteries, Sacred Arts, and Healing

- PARW 6351 Women's Visionary Fiction
- PARW 6352 Women's Visionary Poetry
- PARW 6355 Spiritual Dimensions of Modern Art
- PARW 6450 Women's Visionary Film: Magic, Myth, and Mystery
- PARW 6575 Dreaming I: Introduction to the Art of Dreaming
- PARW 6605 Literature of Embeddedness
- PARW 6734 The Eleusinian Mysteries: Rite of Initiation
- PARW 6741 Greek Goddess Traditions and Women's Mysteries
- PARW 6779 Embodied Healing Traditions
- PARW 6783 Woman as Healer
- PARW 6785 Women's Embodiment, Sexuality, and Healing
- PARW 6788 Embodying Praise: Sacred Traditions of Movement
- PARW 6789 Foundational Elements of Ritual
- PARW 6790 Contemporary Issues in Women's Health
- PARW 6793 Embodied Healing through African Diasporic Percussion, Song, and Movement
- PARW 6795 Kundalini Energy, The Tree of Life, and Cosmic Consciousness
- PARW 7009 The Poetics of the Female Voice
- PARW 7020 Sacred Music of the World: Traditional and Contemporary
- PARW 7199 Coming Alive: Rosen Method Movement and Bodywork
- PARW 7202 Peace Is in Our Hands: Rosen Method Bodywork and Movement
- PARW 7420 The Healing Ecstasy of Sound
- PARW 7610 The Greater Mysteries: Birth, Sexuality, Death, Rebirth
- PARW 7635 The Eleusinian Mysteries of Demeter and Persephone
- PARW 7660 Painting and Poetry: Woman as Sacred Symbol
- PARW 7690 Women's Sacred Arts and Cultural Transformation

### III. Electives—8 units

Select ANY 8 units from CIIS or WSE curriculum; MA and PhD semi-distance students must include the following 1-unit course:  
PARW 6054            Orientation to Women's Spirituality: Personal, Academic, and Ecosocial Justice Practice

### IV. Foreign Language Proficiency—Noncredit

Knowledge of a foreign language is highly recommended for all WS PhD students as a demonstration of multicultural awareness in an extremely diverse and pluralistic world. Knowledge of a foreign language is required for WS PhD students if, and only if, it is inherent to the research necessary for the dissertation (e.g., the necessity to read primary sources in the language in which they were written rather than depending on translations).

### V. Culminating Coursework—3 units

PARW 6900            Dissertation Proposal Completion (if needed; two times maximum)  
PARW 7809            Dissertation Proposal Writing  
PARW 7900            Dissertation Writing Seminar  
PARW 8019            Advanced Topics in Women's Spirituality Research Methodology; OR  
PARW 9600            Comprehensive Exams (two exams)  
\_\_\_\_\_ Another advanced research methodology course that supports the dissertation

## Course Descriptions

### **PARW 6027: Foundational Elements of Academic Research and Writing (1 unit)**

We begin by covering important information about how to utilize Library resources and conduct research using the wealth of catalogs and online databases available to the CIIS community. We explore what constitutes primary and secondary sources, particularly in the field of women's spirituality, and what distinguishes appropriate from inappropriate Internet resources for use in scholarly research. We review the WSE program's research paper guidelines and rubrics, which include clear templates for the structure of a paper, as well as instructions on format and footnoting. We discuss what constitutes doing "original" research, and we clarify how to distinguish and do such original research as opposed to simply reporting on the literature that is already out there.

### **PARW 6028: Intermediate Elements of Academic Research and Writing (2 units)**

We continue the work of the first 1-unit module of this course, providing a more in-depth review of scholarly issues in research and writing for WSE students. Students apply the principles learned to their own papers. We review critical aspects of good writing, such as key elements of style and grammar; how to tighten prose; how to create a thesis statement; how to construct paragraphs and provide transitions in order to achieve coherence; how to develop persuasive (not polemical) arguments; how to use evidence and cite sources carefully; and how to employ academic vocabulary effectively while avoiding jargon. We look at exemplars from scholarly literature, as well as examples of weak writing, to note contrasts and begin the process of absorbing and mimicking good scholarly writing. We gently examine and critique our own work and that of classmates to see where and how we may improve. Finally, we explore research methodology and develop an understanding of the related concepts of ontology, epistemology, and validity, specifically as they relate to women's spirituality. As we gain awareness of the difference between investigator standpoint and investigator bias, we consider the problem of implicit androcentric norms that govern traditional scholarship.

### **PARW 6047: Critical Thinking and Introduction to Methods (2 units)**

This required MA course is also recommended for PhD students who wish to refresh or strengthen their critical-thinking skills and introductory-level understanding of graduate methodologies. Students learn how to grasp the essence of a text, and how to crystallize, conceptualize, and distill the key ideas and main intent in their own writing. Critical thinking exercises strengthen academic skills for analyzing text, for constructing well-designed and cogent research papers, and for engaging in dialogue and debate regarding ideas and beliefs. Various means for developing well-substantiated lines of thinking and reasoning will be enhanced, along with the ability to discern patterns of faulty reasoning. Students learn about the differences in worldviews and methodologies among the humanities, social sciences, and physical sciences, and reflect on what it means to develop an interdisciplinary approach to research. Traditional research methodologies will be introduced along with recent schools of thought, including Feminism and Women's Spirituality; Integralism; Critical Theory; Postmodernism; Indigenous and Postcolonial Scholarship; Queer Theory; and Participatory Research.

### **PARW 6054: Orientation to Women's Spirituality: Personal, Academic, and Ecosocial Practice (1 unit)**

An introduction to some of the major scholars and practitioners, issues and debates, and related fields that contribute to women's spirituality in general and the CIIS Women's Spirituality program specifically. It includes a review of contemporary issues that are especially relevant for CIIS Women's Spirituality students, including feminist spirituality; standards of scholarship; LGBTQIQ issues; postcolonial religious studies; and diversity, racism, and cultural appropriation. The class also introduces online students to the CIIS Principles of Community and online rules of conduct.

### **PARW 6073: Animal Ethics: Spiritual, Ecological, and Philosophical Perspectives (2 units)**

Ancient spiritual wisdom and contemporary scientific findings both refute Descartes's assertion that nonhuman animals are automatons devoid of consciousness or feeling. Nonetheless, the view of animals as machines undergirds many of our modern practices, such as factory farming and animal experimentation. How have Western philosophical trajectories, economic systems, and linguistic practices led to our ethical myopia concerning animals? What is the relationship between sexism, racism, and "speciesism"? How can we better align our spiritual, philosophical, and ecological wisdom with our actual practices toward our fellow species?

**PARAW 6167: Women, Power, and Spirit in Native America (1 unit)**

This class will explore the legacy of Native American Indian women on a path of power (leaders, healers, shamans, ceremonialists) and the spiritual images and stories of the cultural contexts in which they exist. Because there are no male Creators in Native thought, a unique opportunity presents itself to understand the sacred in a way that is not possible with the spirituality of the Eastern Hemisphere. The emphasis of the class will be on going beneath the overlay of prevailing worldviews and values to uncover recurring indigenous themes, many of which are strikingly of global relevance today. These themes will be elucidated didactically and experientially, and there will be opportunities to dialogue in a manner consistent with Native American oral tradition.

**PARW 6351: Women's Visionary Fiction (1 unit)**

In their novels and short stories, in the ancient tradition of priestesses and mystics, women fiction writers tell us about women's other worlds, inner and outer, past and future—worlds of imagination, prayer, prophecy, and vision. We will consider works by Isabel Allende, Mary Mackey, Ella Deloria, and Maxine Hong Kingston, among others, as we explore the following questions: What is women's visionary fiction? How do women writers make their invisible inner experiences visible to their readers? How do they use fiction used as a way to tell the truth? How do they interweave fiction and memoir? Creative writing exercises will draw the students directly into the process of creating visionary fiction.

**PARW 6352: Women's Visionary Poetry (1 unit)**

Through the millennia, women have crystallized our spiritual insights, longing, wisdom, and experiences of mystical communion with the Divine in prayers and poems. We will consider poetry by Paula Gunn Allen, Maya Angelou, Audre Lorde, Janine Canan, Susan Griffin, Mary Mackey, Mary Oliver, Adrienne Rich, Carolee Sanchez, Sappho, May Sarton, and Alice Walker, among others. We will create and speak or perform our own poetry as well.

**PARW 6450: Women's Visionary Film: Magic, Myth and Mystery (1–3 units)**

Women's sacred experience and beliefs too rarely find expression in contemporary culture via film. The inspiring new genre of women's visionary films, created primarily by women about women from diverse cultures of our global community, will be viewed or read for their discussion of sacred themes. The mystical vision of many of these works is embodied in the daily lives and sacred stories of ordinary persons as well as mythical beings. Films such as *Goddess Remembered*, *Sorceress*, *Daughters of the Dust*, *Monsoon Wedding*, *Frida*, *Blossoms of Fire*, and *Whale Rider* will be reviewed.

**PARW 6500: Contemporary Women's Spirituality (3 units)**

This course weaves together women's spiritual experiences with cultural history, art, womanist-feminist theory and practice, Earth-based spiritual traditions, ecology, ecofeminism, and ancient and modern struggles for liberation. Drawing substance from the visions, dreams, artistry, and activism of women and other subaltern populations from all over the globe, it introduces some of the leading and emerging multicultural and multid denominational voices of the women's spiritual movement in the U.S. and the world. This portal course for Women's Spirituality residential MA and PhD students emphasizes community building and greater awareness and appreciation of diversity. Students are asked to research and share their mother-line heritage.

**PARW 6530: Medieval and Renaissance Wise Women: Ladies, Saints, Witches, Heretics (2 units)**

During the Middle Ages and the Renaissance, many women and some men appear to have felt a need to turn spiritually to a more complex source of the sacred than the institutional, patriarchal Church held as normative. Women and men responded to this need or desire by way of various paths or traditions, some of which, embraced women as spiritual teachers or guides. These included pagan or pre-Christian spiritual traditions, inclusive of Goddess reverence and veneration of fairies, some of which came to be called "witchcraft"; the Catholic-rooted cults of the Virgin Mary and female and transgendered saints; "heresies" such as those espoused by the Cathars of southern France; and the cult of the Lady Guinevere, with its Arthurian troubadours, and courtly love traditions. These various pathways appear in much medieval and Renaissance literature, such as in the *Mabinogion*, Arthurian epics, and the plays of Shakespeare. Our study seeks to comprehend why such a surge in reverence of the Divine Feminine occurred during these historical periods—why so many appear to have felt that belief in a patriarchal male or abstract deity alone was not sufficient to meet their spiritual needs.

**PARW 6575: Dreaming I: Introduction to the Art of Dreaming (1 unit)**

Dreaming I introduces students to the field theory of consciousness and the multidimensional nature of reality accessed through dreaming. The course focuses on the basics of dream recall and interpretation, dream reentry, and more advanced techniques such as waking and intentional dreaming. Through class participation as well as individual practice, students begin to develop competence in the art of dreaming. Students are asked to present dreams they feel comfortable sharing with the class for interpretation and discussion, and the relationship between dreaming and waking life is discussed and explored. Evaluation is based on class participation, the submission of a dream journal containing dreams and dream interpretation that students feel comfortable sharing with the instructor, and a final paper on a topic selected with the instructor's consent.

**PARW 6576: Aphrodite's Legacy: The Sacred Courtesan in European Culture (3 units)**

The tradition of courtesans provides new insights into European culture. The history of courtesans from ancient Greece to the early years of the twentieth century leads us to hidden and less conscious aspects of European culture, regarding not only gender, sexuality, and class but also, surprisingly, spirituality. Though not overtly stated, a sacred dimension played a large part in the appeal of the women who, often as the subjects of painters (from Titian to Picasso), sculptors (starting with Praxiteles), or poets and novelists (from Ovid to Baudelaire, Zola, Balzac, and Proust), occupied a central place in European imagination for centuries. Beginning in ancient Greece with priestesses of Aphrodite, these women came to represent an older spirituality that did not separate earthly pleasure and sensual knowledge from the divine. The word *venerate* in fact derives from the worship of Venus in Rome, and connections between the earlier worship of goddesses such as Astarte persist even today in the word *star*, used for celebrities (the first of which were courtesans). This course will explore the history of courtesans

over several centuries, tracing the evolution of European attitudes toward women, eros, the body, and the earth, through history and the art inspired by or associated with courtesans.

**PARW 6548: Women and World Religions: Historical Perspectives (1–3 units)**

Religious traditions of the world generally include a mystical reverence for Spirit and Nature, and a sense of the sacredness of human beings. We consider the experience and status of women in nature-embedded indigenous and Goddess-God traditions, as well as in major religions of the “West” and “East”: Judaism, Christianity, and Islam; Hinduism, Buddhism, Taoism, Confucianism, Shinto, and Neo-Pagan religions. We focus on women’s roles in the major rites of passage honored in all traditions: birth, sexual union, death, and rebirth. Students are invited to study these rites and sacraments, and to create their own ceremonies for these profound spiritual experiences.

**PARW 6573: Comparative and Exegetical Studies in Sacred Literature (Jewish, Christian, Islamic) (3 units)**

Oral traditions in sacred literature were captured by early writers and editors, which told for posterity about the ways in which their foremothers and forefathers experienced the presence and action of their God Yahweh, Jesus the Christ, or Allah. This course will compare and contrast the sacred literature of Judaism, Christianity, and Islam, collectively referred to as the Religions of the Book. The course surveys the history, geography, and books of the Hebrew Bible (often referred to as the Old Testament), the Christian Bible (referred to as the New Testament), and the Glorious Qur’an. It also introduces students to the tools for studying these sacred texts, through the method of exegesis. To demonstrate a working knowledge of exegesis, students will complete an exegetical exercise on a sacred passage (of their choosing from any of the Abrahamic religions) as part of their final paper project.

**PARW 6605: Literature of Embeddedness (1 unit)**

This course explores poetry and fiction that addresses, challenges, and corrects the Western philosophical perceptions of a radical discontinuity between humans and nature, between body and mind, between self and the world, and between immanence and transcendence. The selected literature succeeds in various approaches to expressing human experience as embedded in, and indeed constituted by, subtle processes of the Earth community and the entire cosmos. Aspects of orality and literacy are covered. Some of the authors, such as traditional Native Americans, speak from cultures that have never perceived the Western discontinuities. Others create characters who experience a sudden dissolution of false boundaries or gradually find their human-focused consciousness absorbed by and expanded to the far larger dimensions of the cosmological whole.

**PARW 6642: Queering the Sacred (2 units)**

This course focuses on the intersection of bisexual and same-sex intimacy, gender diversity, and the sacred (religious, spiritual, mythic, and magical). We will explore ancient, indigenous, and contemporary religions, spiritual traditions, and spiritual movements. We will examine the historically and culturally problematic, alternately hostile and embracing, relationships that persons and groups expressing gender and erotic diversity have experienced in diverse spiritual contexts. We will consider such topics as deities, spiritual practitioners, spiritual autobiography, multiple identities (such as the interface of sexuality, spirituality, and race/ethnicity), theoretical approaches, spiritually inspired arts, and ceremonial expression to this crossroads of spirit and desire. We will pay special attention to the ways in which this intersection relates to the field of women’s spirituality, including studying works by Sappho, Sor Juana Inés de la Cruz, H. D., Judy Grahn, Susan Griffin, Paula Gunn Allen, Monique Wittig, Gloria Anzaldúa, and Audre Lorde.

**PARW 6657: Women’s Rites of Passage (1 unit)**

This course concentrates on the elements of ritual, seasonal celebrations, and the components of rites of passage as evolved by women’s communities in the indigenous cultures of the world, with emphasis on the African Diaspora. It addresses the elements of individual, family, communal, and global rituals, and provides the student with guidelines for creating rites of passage for every stage of life, from menarche to menopause, from birth to ancestral honoring. It addresses the needs of body, mind, spirit, and community. Students are required to design a ritual, a ceremony, and a rite of passage, and to execute it along with writing a paper discussing its relevance to contemporary life.

**PARW 6658: Spiritual Activism and Transformative Social Change (2 units)**

This course will explore how our connection to embodied, spiritual wisdom can inform our efforts to create a more socially just and ecologically healthy world. Feminist/womanist analyses of gender, power, and social change will be integrated with insights from diverse spiritual and social justice traditions. While drawing inspiration from social change movements and leaders of the past, we will also explore the need to develop new strategies and visions to meet the challenges of our current historical moment. In this highly participatory class, students will be encouraged to raise questions and issues drawn from their own personal, professional, and activist experiences. Topics include the interconnections among personal transformation, social change, and ecological healing; the role of anger, love, hope, and forgiveness in social movements; and the role of spiritual activism in meeting the social, political, and environmental challenges of our times.

**PARW 6671: Lady Wisdom—Hagia Sophia: Goddess, Jewish, and Christian Traditions (2 units)**

Research into ancient Mediterranean and later European cultures has uncovered thriving wisdom traditions centered on the celebration and presence of Divine Wisdom. Goddesses of Wisdom were praised in Egypt, Israel, Mesopotamia, Anatolia, Greece, and Rome, and addressed by many names: Isis, Hochma, Ishtar, Cybele-Artemis, Demeter-Persephone, Athene-Minerva, Thunder-Perfect-Mind. Although it is often assumed that Christianity had little to do with these goddess traditions, they were in fact preserved, transmitted, and transformed through the important Christian figure of Hagia Sophia. We have forgotten much of this history today, but Sophianic themes played an important part in the early and medieval church, in esoteric Jewish and Christian movements that sometimes flourished and were sometimes suppressed, and in a number of the most dynamic theological and spiritual developments of the twentieth century. Indeed, although modernity tended to deny her presence, we are in the midst of a renaissance of Sophianic thought and culture, as Hagia Sophia, Holy Lady Wisdom, begins to reemerge once more.



**PARW 6734: The Eleusinian Mysteries: Rite of Initiation (2 units)**

The Eleusinian Mysteries were celebrated every year at Athens and Eleusis in the autumn in honor of the Greek goddesses Demeter and Persephone. As initiates enacted and witnessed the sacred mythos of the mother and daughter, they were inducted into a deeper experience of the mysteries of birth and sexuality, death and rebirth. Transformed by this nine-day experience, they found a new way of seeing life and a more sacred relationship to both life and death, moving beyond fear to love. This ritual co-creation course invites students to participate in a contemporary version of the ancient rites.

**PARW 6741: Greek Goddess Traditions and Women's Mysteries**

Greek goddesses embodied the aspirations and projections of the women and men of ancient Greece. Through their rites, the goddesses benefited individual women and men, and the community as a whole. Both transcendent and immanent powers, the goddesses served to empower women in their most important social-spiritual roles: Mother; Daughter; Grandmother; Girlfriend; Lover; Wife; Protectress; Mistress of Animals; Giver of Gifts of Civilization; Giver and Taker of Life; Healer; Source of Fertility, Creativity, Abundance, Beauty, and Rebirth. The goddesses were both many and One, appearing in anthropomorphic guises and as elements and forces of nature, the generative energies of the cosmos. We focus on pre-patriarchal religious iconography of Goddess-centered Crete as well as the patriarchalized versions of the goddesses of mainland Greece, seeking the connections of the goddesses to women's mysteries, then and now.

**PARW 6745: Celtic Spirituality (1 unit)**

Among the various indigenous culture of Europe, that of the Celts stands out for being highly local, with so many divinities connected to sacred places that only a few deities are pan-Celtic. This intense focus on locality was joined, in the significant Celtic culture of Ireland, with a belief in the *tuath* (a word that means both "people" and "the land the people occupy"), whose well-being was guarded by bards, Druidic practitioners who judged the relationship of leaders and people to the Earth goddess and exacted fierce penalties if the goddess required. In this course, participants will explore the resonances of Celtic spirituality with today's world, while also reading and discussing several primary texts from this culture.

**PARW 6779: Embodied Healing Traditions (2 units)**

This class surveys diverse spiritual and healing modalities for working with traumatic experience—whether it is our own or someone else's. It reviews Buddhist meditation techniques, ritual practices, movement modalities, and sound healing, as well as writing, art, and storytelling to help us move through experiences of suffering with grace as we invoke our own health and healing.

**PARW 6780: Sacred Women of the African Diaspora: Goddesses, Queens, Priestesses, and Other (1 unit)**

This class explores contemporary and historic examples of female power as manifested in selected African/diasporan communities. We review the attributes and iconography of Ibo and Yoruba goddesses; the institution of sacred queenship among the Ashanti; the complexity and fluidity of gender roles in various African cultures; and the Afrocentric integration of spirituality, sexuality, and female power. Using film, novels, oral literature, womanist prose, and scholarly writing from the field of African studies, we will identify African cultural tropes and their transformation and retention in selected areas of the diaspora.

**PARW 6781: Orisha: Indigenous Philosophy—Experienced through Song, Drum, and Dance (1 unit)**

In this class, we will experience the philosophy and mythology of Orisha as they were brought to the New World, and especially to Cuba, from Nigeria, during the nineteenth-century slave trade. Orisha are powers of nature: the ocean, rivers, mountains, wind, thunder and lightning, and others. The practice of Orisha worship is an indigenous way of life, and its survival through colonialism is an awesome story preserved through song, drumming, dance, art, and divination. It is a philosophy that has been passed down for centuries and has traveled the globe. We will study this philosophy through the songs, rhythms, and dances that accompany the Orisha.

**PARW 6785: Women's Embodiment, Sexuality, and Healing (3 units)**

This course offers a personal, multicultural, and womanist exploration of the spiritual gifts, liberatory struggles, embodied experiences, cultural roles, and collective and individual resilience found in women around the world. Using readings drawn from science and medicine, psychology, feminism, women's spirituality, Earth-based spiritual traditions, and the writings of Euro-American women and women of color, we will review and re-envision the basic themes of female embodiment: woman and nature; growth and maturation; illness, disability, death, and dying; sexual diversity, abuse, and healing; and menarche, childbirth, and menopause. We will use the sacred arts of ritual, writing, sound, and movement to weave a safe container to hold our own stories of descent, healing, and transformation.

**PARW 6786: Embodying the Present: Women's Spirituality (3 units)**

The main purpose of this online portal course for MA and PhD students is to deepen students' knowledge of the established and emerging concepts, practices, and ideals of contemporary women's spirituality through embodied and experiential learning activities as well as more traditional academic study and scholarship. Women's spirituality is a growing movement informed by many individuals and diverse belief systems around the world. It is also a growing field of interdisciplinary and integrative academic study. Students are invited to embody course material through participation in experiential exercises that include visualization, meditation, journaling, movement, and altar building (on a solo basis with reflective sharing with class members). Students will explore and research their mother-line heritage.

**PARW 6787: Sacred Women of Africa and the African Diaspora (3 units)**

This course explores the lineage of sacred women of power found in the cultural history, spiritual practices, feminine iconography, and ordinary and extraordinary rituals of diverse peoples of Africa and the African diaspora. We begin with the late-Paleolithic and early-Neolithic cave paintings of northern and southern Africa, tracing the goddesses, divine queens, and holy priestesses of ancient kingdoms in North, West, and Central Africa. We explore the sacred ancestors, holy mothers, ritual leaders, healers, and market women of the Yoruba, Ibo, San, and other African peoples, reviewing the similarities and differences found in images, practices, and concepts of the African divine



feminine. Luisah Teish, contemporary author, Ifa priestess and chief, leads us in embodied practices from a variety of ancient and modern African traditions. Contemporary writings, novels, films, and scholarly narratives are used to review modern controversies in African women's empowerment, rituals, roles, and feminism.

**PARW 6788: Embodying Praise: Sacred Traditions of Movement (1 unit)**

This course is a personal, experiential, and multicultural exploration of historical and contemporary sacred dance traditions. It does not require dance experience or aptitude—just the desire to move together in a safe space. We will review the movements and worldviews of selected African and Asian dance traditions, the praise dance tradition of the modern black Christian church, and contemporary dance practices that invoke and embody Spirit. The class will include group movement and lecture demonstrations led by master teachers who will reflect on their specific dance traditions and the use and performance of these traditions in contemporary times.

**PARW 6789: Foundational Elements of Ritual (1 unit)**

Ritual is an enacted poem, a sequence of actions designed to awaken powerful emotional and psychological forces. To create effective rituals, we begin by crafting a clear intention. Then we use the template of the four elements: air, fire, water, and earth. Air corresponds to mind, breath, and vision, to techniques of meditation and visualization. Fire links to energy, and the skills of sensing, shaping, and directing our own energies and that of a group. Water connects to emotion, to trancework, music, and storytelling that move us on a deep level of feeling. Earth is embodiment, the physical objects we use, the art we create, the costumes we wear, and the altars we build. In this course, we explore each of the elements and challenge ourselves both to express our creativity and to hone our craft to achieve excellence. We will create personal rituals and rituals for small and large groups, write chants and liturgies, and develop the fine art of priestessing, being fully present in ritual space and time, learning to serve the needs both of a group and of our own deep connection to spirit.

**PARW 6790: Contemporary Issues in Women's Health (3 units)**

The class explores the marginalization of women's health issues within dominant sociocultural or scientific frameworks and their implications for health policy and planning. Readings drawn from science and medicine, feminism, psychology, and the writings and literature of women of color, along with the students' own experience, will be used to review topics and controversies in contemporary women's health such as reproductive health rights; women, cancer, and environmental pollution; health issues and inequities among socially marginalized female populations; local and global violence against women; women's roles in scientific and biological health fields; complementary, alternative, and integrative health care for women; social and ethical issues of the new reproductive technologies; menstruation, childbirth, aging, and menopause; and body image and eating disorders. The class includes a visit to a local health facility.

**PARW 6791: Women's Spirituality: Practice and Compassionate Healing (1 unit)**

This class is designed to encourage praxis, which reflects compassion and encourages transformation. In meeting our tasks as healers, advocates, and creators of new and respectful paradigms, we must examine our demonstration and embrace our commitment. Students will be supervised in the development of skills useful for working with multid denominational groups of women.

**PARW 6792: Women and Tantra (1 unit)**

This course is an experiential exploration of Tantra, a sacred embodied tradition. We will review Sakti, the feminine energy; trace her immanence in creation, the Earth, and our bodies through sacred art and yantras; learn how presence, sensuality, and ecstasy are doorways to the Divine; and explore the role of women in Tantra from historical through contemporary times. We will engage with practices of mantra, mudra, and movement to deepen our presence and embodiment.

**PARW 6793: Embodied Healing through African Diasporic Percussion, Song, and Movement (1 unit)**

In this course, we will theoretically contextualize why the healing traditions of Africa—based in live percussive music, movement, storytelling, shamanism, village circle games, and belly laughter—have now become central to the embodied healing that we humans seek in our lives and planet today. In the last fifteen years, we have been seeing an increased popularization of drumming, as there is more need for immense ethnocultural vibrational healing essential to our wellness as a species. Through embodied hands-on exploration, everyone in the course will participate together in the creation of traditional and contemporary movement-based live percussive music rhythms, and call and response chants, that support the connection of body, mind, and spirit naturally relaxing into congruent and elevating frequencies. From this embodied place, each person will be able to find his or her own voice and perhaps more entryways for connection, collaboration, and creativity. Bring your drum or use ours.

**PARW 6794: Matriarchal Societies: An Introduction (2 units)**

A "matriarchy" is not a social structure in which women benefit at the expense of men. Rather, matriarchal cultures are characterized by shared leadership between men and women that results in political harmony, social balance, and emotional well-being. In matriarchal societies, the mother is the central figure, nurturing is a primary value, and the Earth is seen as sacred. What can we learn from matriarchies that might help us to create a more peaceful and environmentally friendly world? This course will explore the fascinating ins and outs of contemporary matriarchies such as the Mosuo of China, the Minangkabau of Sumatra, the Tuareg and Berber of North Africa, the Akan of Ghana, the Juchitán of Mexico, and others.

**PARW 6795: Kundalini Energy, the Tree of Life, and Cosmic Consciousness (1 unit)**

Using the Kabbalistic Tree of Life as a way to connect to our Earth and cosmic consciousness, this course begins with the explanation of kundalini (the life force) and its implications for spiritual awakening. The course will consist of guided meditation, movement, drumming, and an academic exploration aimed toward an understanding of kundalini energy and spiritual awakening. The course is designed to deepen the awareness of our connection to the Earth and to the cosmos.

**PARW 6796: YoGaia: An Ecofeminist Appreciation of Hatha Yoga's Matristic Roots (1 unit)**

This course explores the popular practice of hatha yoga and examines its roots in India's Shakti Tantra tradition that worships a female deity as mother of everything. The oldest philosophy in India, the dualist Samkhya metaphysics, bedrocks the physical practice of hatha yoga postures, which balances spirit and matter to create the divine body. Through myriad postures, yogis and yoginis homologize the habitat in biomimic communion with the encircling web of life. A spiritual ecofeminist lens uncovers hatha yoga's roots in the Shakti Tantra Goddess religion and compares it with Patanjali's raja yoga as codified in his Yoga Sutras. Increased body wisdom awakens ecological affinity by encouraging experiential cognition and releasing restrictive assumptions. Students will create a journal and portfolio of their YoGaian yoga practice verifying the transformative skills they are learning as structural imbalances self-correct and balance resonates throughout the entire system. We will draw on diverse traditions of Tantric yogic culture, including the physical practice of therapeutic hatha yoga postures (asanas), pranayamas (breathing techniques), bandhas (energy locks), mudras (seals), and kriyas (cleansing practices). Meditative and relaxation techniques inaugurate and consecrate the entire practice.

**PARW 6800: MA Integrative Seminar (3 units)**

MA students are mentored in the preparation of a portfolio or advanced research paper. Students draw together the knowledge, insights, and skills of their coursework and their chosen areas of study; and they work with the Library to refine their research skills. They review relevant methodologies and issues of epistemology in preparation for the completion of the MA degree.

**PARW 6900 Thesis/Dissertation Proposal Completion (0 units)**

Students who have not completed their thesis or dissertation proposal within the Proposal Writing Seminar may sign up for Proposal Completion with their chair, for up to two more semesters.

**PARW 7002: Ecofeminist Philosophy and Activism (3 units)**

This course will explore the following questions: Does feminism need ecology? Does ecology need feminism? What are the common roots in the subordination of women and nature? Whatever happened to the reverence once paid to Mother Earth? Do women or feminists have crucial roles to play in the struggle to save the Earth? Is the perceived relation between women and nature simply a product of gender binaries and sex-role stereotyping?

**PARW 7004: Womanist-Feminist Philosophies: Global Perspectives (3 units—hybrid)**

This course highlights the philosophical wisdom and spiritual insight of women from around the world. Spiritual and philosophical teachers include the Queen of Sheba, Lysistrata, Diotima, Hypatia, Rubia, Hildegard of Bingen, Simone de Beauvoir, Simone Weil, and other contemporary authors such as Dhyani Ywahoo, Paula Gunn Allen, Amma, Judith Plaskow, Rita Nakashima Brock, Charlene Spretnak, Carol P. Christ, Susan Griffin, and Starhawk, among others.

**PARW 7020: Sacred Music of the World: Traditional and Contemporary (1 unit)**

This is an experiential class exploring traditional and contemporary sacred music from various cultures with a focus on women's expressions—including traditions of chant, song, shamanistic healing, women drummers, ecstatic practices, and contemporary explorations. The class is an exploration of the power of music to heal, create, and strengthen community; tell the story of a people; and connect to the divine.

**PARW 7042: Partnership in Action (3 units)**

Through direct application of the partnership model, this course offers students the opportunity to broaden and deepen their understanding of Partnership and Partnership Studies and put it into greater practice in the larger community. Students may choose from possible projects and associations with nonprofit and community organizations. Sixty hours of community engagement are required. Cross-listed as TLD 7042.

**PARW 7050: Goddesses of Prehistory: An Archaeomythology (3 units)**

This course explores archaeological and mythological evidence of the veneration of female deities in cultures of the ancient world within Africa, Old Europe, Anatolia, Mesopotamia, the Middle East, Crete and Greece, Asia, and the New World. Slides from the collection of archaeologist Marija Gimbutas are a special resource for the class, providing an in-depth view of the iconography, social structure, and rich ceremonial life of the earliest farming peoples of Europe, Anatolia, and Mediterranean societies. For a working framework of research and interpretation, we incorporate the worldview and methodologies of women's spirituality with archaeomythology, a methodology that combines archaeology, mythology, cultural history, ethnology, linguistics, genetics, and other disciplines to craft a multidimensional investigation of female iconography and rituals in the prehistoric eras.

**PARW 7118: Women and World Religions: Historical Perspectives (1–3 units)**

Our human past—and hopefully our future—includes a profound sense of the sacredness of females, males, and a diversity of other genders and sexual identities. It includes a profound reverence for Nature. Beginning with the spiritual traditions of Mother Africa, we trace the cultural evolution of religions and the roles of women in various regions of the Near, Middle, and Far East; Old Europe and ancient Crete, Greece, and Rome; India, China, Japan; and the New World. We explore teachings about women's experiences and the relations of women, men, and children in Hinduism, Taoism, Confucianism, Shintoism, Buddhism, Judaism, Christianity, Islam, Goddess traditions, and neo-Pagan religions. The class concludes with individual visions for creating a twenty-first century closer to our heart's desires.

**PARW 7199: Coming Alive: Rosen Movement and Bodywork (1 unit)**

Developed by internationally renowned somatics pioneer Marion Rosen, the Rosen Method allows us to access unconscious energies and patterns in new ways, to see connections between our emotions, our posture, and the spiritual attitudes we carry. Effortless movement to music opens the breathing, lubricates the body's joints, stretches and strengthens muscles, and awakens an aliveness and enjoyment in the body. Relaxing hands-on work with chronic muscle tension invites the comfortable acceptance of one's body, dissolves mind-body dualism, and creates an opening for the surfacing of emotions that had been obscured within the holding patterns of the body.

**PARW 7202: Peace Is in Our Hands: Rosen Method Bodywork (1 unit)**

Rosen Method bodywork bridges the disjunction between mind and body to find peace where there has been troubled conflict. Students will learn how to exchange nonintrusive, hands-on bodywork and learn flexibility exercises that invite the relaxation of tension and the dismantling of body armoring. Students will also gain an understanding of posture and breathing patterns that can improve communication skills. As we gradually allow harmony among the different aspects of our inner being, we generate the potential for more peaceful relationships and positive effective action in the larger world.

**PARW 7217: Mirrors in History: A Cross-Cultural Exploration (3 units)**

Mirrors are much more than mere tools of vanity. Throughout the ages they are believed to have predicted the future, captured and transported souls, and reflected far more than the user's image. Mirrors have served as metaphors with myriad meanings, as symbols of divinity and power, implements of distortion, and tools for self-reflection. The mirror, in its variety of forms and applications, has truly captured the human imagination. This course is an interdisciplinary, selective cross-cultural exploration of the mirror (from c. 7000 BCE to the present). Students will explore the mirror in a variety of contexts: in world religions and spiritual traditions (such as Japanese Shinto, the African American religion of Yoruba, medieval Christianity, or the Aztec religion of Mesoamerica); mythology and folklore from ancient Greece to Africa to Asia; and literature and the visual arts from various historical periods to modern times. Students are encouraged to study an aspect of the mirror in a historical-cultural context of their choosing, and also examine the roles that mirrors play in their contemporary lives. With faculty support, students may explore psychological, scientific, and cosmological perspectives on mirrors as an optional aspect of the course.

**PARW 7420: The Healing Ecstasy of Sound (3 units)**

Exercises and practice in toning, changing rhythm and drumming traditions, musicality, song, sound healing rituals, and various musical spiritual practices, both traditional and contemporary, will be shared. Students apply their knowledge to co-creating a final presentation that serves as a spring music and healing event for the community, where they will share their original creations.

**PARW 7510: Cultures in Balance: Women at the Center (2–3 units)**

Drawing its title from the groundbreaking work of Peggy Reeves Sanday and her book *Women at the Center: Life in a Modern Matriarchy*, this course presents the body of knowledge that is developing about contemporary and historical societies where women are seen as the center of culture and where women and men collaborate to create balanced, sustainable societies. These societies show markedly different social customs, artistic expressions, and religious beliefs and practices when compared when cultures where women are disrespected and excluded from leadership roles. The underlying assumptions, biases, and expectations of researchers investigating the beliefs, rituals, and social structures of societies—especially those in the distant past—influence the interpretation of data, often with dramatically different results.

**PARW 7520: Matriarchal Elaboration of Matrixial Consciousness (1 unit)**

There has been a recent surge in interest in matriarchal studies among women scholars around the world. These studies focus on the need to redefine the definition of matriarchy in anthropological studies, and on the desirability of bringing ethnographic and historical research on matricentric, matrifocal, matristic, matriarchal, gender-balanced and/or gender-equity cultures into the mainstream of academic studies. Anthropologist Peggy Reeves Sanday's classic text *Female Power and Male Dominance: On the Origins of Sexual Inequality* presented an environmentally situated study of 156 contemporary tribal societies and their correlated features of inner/outer psychospiritual orientations, gendered distributions of power, worship of female and/or male deities, and the relative incidence of violence against women and children within the group. Sanday's long-term fieldwork among the Minangkabau of Sumatra in Indonesia (the largest existing matrilineal society in contemporary times) led to her redefinition of the term *matriarchy*. Her most recent work is on matriarchal cultural and symbolic elaboration of matrixial consciousness in areas such as ancient Ireland, Scotland, Greece, and in the Phrygians of Anatolia. Genevieve Vaughan's work in *Women and the Gift Economy* is also an important part of this new area of studies, and of this course.

**PARW 7521: Nature as Sacred Text (1 unit)**

Whether we are looking to heal and transform our personal hurts or the huge wounds our society inflicts on the Earth and other human beings, the Earth herself is our greatest teacher and healer. The ancient Goddess traditions had no sacred texts or dogmas: instead, their mystics learned to read the book of nature. Understanding how the Earth's cycles work, how change occurs in nature, and how mother Earth designs coevolving, interdependent systems can help us be better designers of the changes we want to see in our own life and the world. Our connection to Earth is our deepest source of hope, renewal, and strength. This course weaves together readings, lecture, and experiential practices from Earth-based ritual traditions with insights from permaculture and nature awareness, to open our ears to nature's communications and to help us connect more deeply with her great transformative powers, and to bring those creative energies fully alive in our lives, homes and communities.

**PARW 7542: Jewish Women's Rising Spirits (1 unit)**

The intersection of Jewish cultural and religious identities and the women's movement has resulted in a flowering of gender inclusive liturgies, prayer traditions, biblical exegesis/midrashim, and rituals. Some leading Jewish feminist theologians, scholars, and authors to be studied include Judith Plaskow, Marica Falk, Rabbi Elyse Goldstein, and Rabbi Jill Hammer.

**PARW 7560: Thealogy/Theology: Goddess/God, Humanity, Nature, and Ethics (3 units)**

This course compares and contrasts feminist approaches to sources of reliable knowledge (how we know), Goddess/God, humanity, nature, and ethics in the contemporary Goddess movement, Judaism, Christianity, Buddhism, and Hinduism. Authors to be studied include Alice Walker, Susan Griffin, Mary Daly, Judith Plaskow, Carol P. Christ, Delores Williams, Rosemary Radford Ruether, Rita Gross, Rita Nakashima Brock, Starhawk, Lina Gupta, China Galland, and Kwok Pui-lan.

**PARW 7571: Process and Feminist Theology (2 units)**

Process philosophy, especially as developed by Charles Hartshorne, presents a radical challenge to the understandings of divine transcendence in “classical theism” while affirming change, embodiment, relationship, and the place of humanity in nature. Many feminist theologies and theologues reject the transcendent “male God-out-there” of traditional theism and share process philosophy’s interest in positively valuing the processes of birth, death, and renewal; the body; relationship; and human embeddedness in the web of life. This course will explore three related theses: that process philosophies can benefit from having their implicit critique of traditional philosophical ways of thinking made explicit; that a “feminist process paradigm” can aid feminist theologians and theologues to articulate more clearly the radical differences of their visions from traditional theological views; and that classical theism is rooted in “matricide,” the denial of the female body through which we are born into the physical world.

**PARW 7573: New Directions for Women in Christianity (1 unit)**

New directions in Christianity include several important developments: the ordination of women as ministers and priests; the open inclusion of gays and lesbians in church communities and leadership positions; a growing ecumenical movement extending beyond tolerance to mutuality; the dynamic intersections of faith and feminism; and growing interest in women saints, including Mary Magdalene as a leader in the early Christian Church community and possible bride of Jesus, Anne as the Grandmother of the Mother of God, Mary as a personal-cosmological Being, Black Madonnas, the “feminine face of God,” Christ-Sophia, the Feminine Divine, and goddesses as divine female archetypes.

**PARW 7585: Spirit, Compassion, and Community Activism (1 unit)**

Through selective readings, class discussion, and personal reflection, this course encourages students to put their spiritual values and beliefs into action in the larger community. Students have the opportunity of integrating their academic study with practical experience. Students may deepen and broaden their concepts of compassion, spirit, and activism, and explore their educational and lifework goals and visions through community engagement and service. Students are expected to take 1 unit in conjunction with 60 hours of in-service learning, volunteering with a nonprofit community organization.

**PARW 7609-01-02: Womanist-Feminist Worldviews (3 units)**

This class for all MA and PhD students examines a diversity of womanist, feminist, mujerista, and postcolonial worldviews, theories, and activism in the U.S. and internationally. It reviews contemporary international dialogues and postcolonial discourses, along with modern and historical womanist-feminist controversies. Topics covered include an examination of the intersectionality of gender, race, class, and sexual identity proposed by African American and Latina feminists; feminism, gender, and activism among local/global/diasporic feminists of Africa, Asia, North and South America, the Middle East, and Europe; dominant and nondominant womanist-feminist discourses on spirituality, religion, and gender; local and global feminist analyses of gender, violence, and war; the social construction of the self in a variety of social and cultural settings; and a cross-cultural examination of the experience and institution of motherhood as well as the choice not to become a biological mother.

**PARW 7610: The Greater Mysteries: Birth, Sexuality, Death, Rebirth (3 units)**

The primal human rites of passage—birth, sex, death, and rebirth—were celebrated in the rituals of the Mother and Daughter Goddesses throughout Greece every spring and fall. Class participants co-create the ancient nine-day rite of initiation into the Greater Mysteries of Demeter and Persephone as celebrated at Eleusis, which initiate a spiritual death/rebirth. These rites were generated by priestesses, priests, initiates, and community within the cosmological context of the Sacred Marriage of Earth and Sky. The ineffable mysteries imparted an experience of divine kinship and purpose (Aristotle), and a vision that would “give us a better reason to live with joy; and to die with better hope” (Cicero).

**PARW 7634: The Eleusinian Mysteries of Demeter and Persephone (2 units)**

The Eleusinian Mysteries were celebrated every year at Athens and Eleusis in the autumn in honor of the Greek goddesses Demeter and Persephone. As initiates enacted and witnessed the sacred mythos of the mother and daughter, they were inducted into a deeper experience of the mysteries of birth and sexuality, death and rebirth. Transformed by this nine-day experience, they found a new way of seeing life and a more sacred relationship to both life and death, moving beyond fear to love. This ritual co-creation course invites students to participate in a contemporary version of the ancient rites.

**PARW 7640: Goddess and God Civilization of Ancient Crete (2–3 units)**

In ancient Crete, the central divinity was a Nature Goddess or Goddesses who shared powers in partnership with a Nature God or Gods. We question how Crete’s nature religion influenced this extraordinary culture, including gender relations of women and men and the social roles each sex played in family, economic, political, and religious life; the naturalistic and exuberant artwork; and expressions of relative harmony and peace in contrast to violence and warfare in neighboring cultures. Using methodologies of archaeology, mythology, history of religion, and archaeom mythology, we trace evidence for ritual activity and for Goddesses and God iconography in Neolithic and Bronze Age Crete from c. 7000 BCE to c. 1100 BCE. Interrelations are situated in the specific eras of cultural history on the fabled isle of Crete.

**PARW 7641: Greek Goddess Traditions and Women’s Mysteries (1–2 units)**

Greek goddesses embodied the aspirations and projections of the women and men of ancient Greece. Through their rites, the goddesses benefited individual women and men and the community as a whole. Both transcendent and immanent powers, the goddesses served to empower women in their most important social-spiritual roles: Mother; Daughter; Grandmother; Girlfriend; Lover; Wife; Protectress; Mistress of Animals; Giver of the Gifts of Civilization; Giver and Taker of Life; Healer; Source of Fertility, Creativity, Abundance, Beauty, and Rebirth. The goddesses were both many and one, appearing in anthropomorphic guises and as elements and forces of nature, the generative energies of the cosmos. We focus on pre-patriarchal religious iconography of Goddess-centered Crete as well as the patriarchalized versions of the goddesses of mainland Greece, seeking the connections of the goddesses to women’s mysteries, then and now.



**PARW 7660: Painting and Poetry: Woman as Sacred Symbol (1–2 units) (studio art course)**

Through the use of the female image in painting and poetry, student artists create symbolic language for self-discovery and for telling our stories. Searching for deeper understanding in its purest form is a passionate effort to find the essence of life.

**PARW 7809: Thesis/Dissertation Proposal Writing (0 units)**

MA and PhD students are taught the basics for writing a good thesis or dissertation proposal. Institute and program guidelines for the thesis and dissertation—as articulated in the “Proposal Rubric,” Institute and WSE program policies and procedures, the Human Research Review Committee application, conscientious work relations and timelines, committee chair and membership, technical review, Library requirements, and graduation requirements—will be discussed.

**PARW 7900: Thesis/Dissertation Seminar (0 units)**

The advanced student’s researching and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one’s chair and thesis or dissertation committee. The dissertation is to be a minimum of 200 and a maximum of 300 pages.

Prerequisites: PARW 6900; advancement to candidacy.

**PARW 8012: Women’s Spirituality Research Methodologies (3 units)**

This course—required of all PhD students usually in the second year of study, and strongly recommended for MA students intending to write a thesis—surveys disciplinary and multidisciplinary Women’s Spirituality research methodologies for the three areas of emphasis in Women’s Spirituality: Women and World Religions; Feminist and Ecofeminist Philosophy; Women’s Mysteries, Sacred Arts, and Healing. Students will compare and contrast two types of research methodologies for relevance vis-à-vis a particular research topics. Methods considered include women’s spiritual ways of knowing, hermeneutics of scriptures, comparative studies, feminist standpoint epistemology, philosophical reasoning and conceptual analysis, action research, narrative/organic inquiry/heuristic research, literary criticism, and the creative processes of the arts.

**PARW 8019: Advanced Topics in Women’s Spirituality Research Methodologies (3 units)**

Usually taken in the same semester as the Proposal Writing course, this advanced Women’s Spirituality research methodologies course provides an in-depth focus on a methodology central to the research and writing of the student’s dissertation. Students may propose a religious/spiritual, theoretical-philosophical, qualitative social science, and/or quantitative science research project for the dissertation. The dissertation topic may be an interdisciplinary study that uses “mixed methods,” combining, for example: feminist/womanist standpoint, hermeneutics of text, narrative research, cultural history, archaeomythology, and/or the creative arts process. (With the approval of the advisor, the student may take, in lieu of this course, an appropriate advanced methodology course in another department at CIIS.)

**PARW 8799: Independent Studies (1–3 units)**

With permission of their advisor, students may take up to 6 units of Independent Studies courses. These may be particularly useful to a doctoral student who is considering a topic of special interest or who needs a particular advanced research methods course pertinent to the dissertation. They may serve any student who wishes to study with a particular faculty member (perhaps as part of a Women’s Spirituality Journey).

**PARW 9600: Comprehensive Exams (0 units)**

Taken at the end of the PhD coursework, the Comprehensive Exams are composed of two take-home bibliographic essays in the doctoral student’s two chosen areas of emphasis: Women and World Religions; Feminist and Ecofeminist Philosophy and Activism; and/or Women’s Mysteries, Sacred Arts, and Healing. The two 35-to-50-page take-home exams must demonstrate an understanding of theoretical frameworks, scholarly debates, and the evolution of knowledge in the particular area of each comprehensive exam. The exams ask the student to explore primary texts in the two areas of emphasis, and to demonstrate the cultivation of broad and deep knowledge in these areas before proceeding to the dissertation. The exams also serve to develop a student’s areas of competency for teaching. In consultation with their Comprehensive Exam supervisors, students negotiate approval for three major subtopics in each area of emphasis, and they agree on a list of at least thirty key texts to be reviewed and discussed for each essay. These texts must be deeply researched. Each bibliographic essay needs to be well crafted and must meet the standards of the program. The student has one or a maximum of two semesters to pass the exam. If the exam is not passed, the student cannot continue toward the dissertation and may wish to opt for an MA degree in Women’s Spirituality instead.



## **ANTHROPOLOGY AND SOCIAL CHANGE**

### **MA IN ANTHROPOLOGY AND SOCIAL CHANGE**

### **PHD IN ANTHROPOLOGY AND SOCIAL CHANGE**

#### **Department Chair**

Andrej Grubačić, MA

#### **Core Faculty**

Mutombo Mpanya, PhD

Hodari Tourè, PhD

Fouzieyha Towghi, PhD

#### **Adjunct Faculty**

Greg Berger

Manolo Calahan, PhD

Chris Carlsson

Roxanne Dunbar-Ortiz, PhD

Sasha Lilley

David Martinez, MFA

Targol Mesbah, PhD

Raymond “Boots” Riley

Tamara Spira, PhD

#### **About the Program**

Founded in 1981, the Anthropology program offers a critical, advocacy approach to education. In 1997, the program expanded to include a doctoral track. In 1999, the program was re-envisioned to prioritize issues of social and ecological justice in the context of a multicultural, postcolonial world. In 2012, the program was re-envisioned to support and develop the knowledge generated by contemporary social movements, with a particular emphasis on struggles that engage critically with capitalist globalization and the neoliberal development project, and that prefigure alternative practices.

Our understanding of the integral mission of the Institute is distinctive in several key aspects. First, we attempt to integrate worlds of academic and grassroots knowledge. We believe that universities and social sciences are, for the most part, isolated from new practices and new movements, as they keep insisting on concepts and theories that are not adequate to new realities of creation and resistance. On the other side of this gap, activists are in serious need of new theories: theoretical knowledge(s) that can assist them in reflecting analytically on their practices, methods, and strategies for social change. At a moment when education is more than ever in danger of becoming enclosed and commodified, we have an urgent responsibility to defend universities as autonomous and critical places of knowledge production. The most important part of this process, we believe, is a construction of situations and contexts of translation and creative dialogue between academic knowledge and the knowledge held outside of higher education. It is only through the process of mutual learning and reciprocal exchange that we can hope to approximate another possible knowledge: one that is integral, relevant, and useful.

Second, our program reflects integration of social, political, economic, and environmental themes and issues. Instead of analyzing them separately, we treat these themes as interconnected.

Third, our understanding of integral relates to a specific research methodology, an activist ethnography that rests on the notion of integral activist research, or co-research, that integrates the community at every step of the research process. Integral research is a practice of intellectual production that does not accept a distinction between “active” researcher and “passive” research subjects. Rather, the aim of co-research is an integral relationship that transforms both the researcher and the community into active participants in producing knowledge and in transforming themselves. It is an uncertain process wherein the researcher knows “how to start but not how to end,” an open process that discovers new possibilities within the present, a collective wondering and wandering that is always difficult and never resolved in easy answers.

Finally, our vision of the social sciences is not simply interdisciplinary: instead of antagonistic epistemologies and disconnected disciplines, predicated on a split between “two cultures” (separation of science and philosophy/humanities), and the division of singular human experience into artificial spheres of state, market, and society, we support a project of an integral epistemology and integrated social science.

#### **Innovative Approach to Theory**

In our theoretical courses we focus on movement-relevant knowledge with a view to changing the world. The basis for our effort to think collectively is an ideal of a prefigurative social theory: the theory that embodies, in its own organization, an articulation of extremely diverse philosophies, a vision of what a more reasonable political order might look like. Students are expected to obtain extensive knowledge of radical theories, global resistance struggles, and strategies for social justice. We engage many different theoretical traditions, including, among others, Marxism, anarchism, feminism, post/decolonial, gender, queer, and critical race theory. Our theory courses are organized around key concepts and key thinkers emerging from all of the traditions mentioned above. For instance, Marxism is not being taught as a separate theory course, but key ideas emerging from Marxist (or feminist, anarchist, or postcolonial) tradition are studied in our theoretical sequence. Our electives are carefully crafted to respond to urgent issues like environmental racism (in, for instance, Hunters Point), migrant

labor (in Central California), prison activism (in Chowchilla), and political ecology (as a problem that transcends the local). In our department, one will find distinguished scholars, artists, and activists teaching elective courses in political ecology, political science fiction, anarchist anthropology, temporary autonomous zones, hacktivism, Occupy Wall Street movement, feminist geography, CyberMarx, environmental racism, direct action, autonomy of migration, radical history of the Bay Area, cultural production, and food sovereignty.

## **Distinctive Approach to Methodology**

In our graduate program we give special attention to research and to what we call activist ethnography. Our approach to methodology rests on interrogating traditional research approaches as well as presenting alternative research tools, techniques, and strategies associated with militant and convivial community-based research approaches. By emphasizing direct action and co-research, we prioritize reflexive, interactive, and horizontal practices of knowledge production. Unlike other efforts at community research that often objectify “the community,” we attempt to combine recent innovations in cultural cartography, militant and convivial research, insurgent investigation, guerrilla history, oral history, social genealogies, critical ethnography, life histories, and prose of counterinsurgency, as part of an integrated strategy that includes the local community in every stage of the research process. Our goal is to facilitate emergent knowledge communities, a convivial collective composed of a diverse representation from the university and community.

The research process explores various approaches to activist ethnography and the complications presented by observant participation. The goal is to interrogate the tension between quantitative and qualitative methodologies by taking advantage of subaltern strategies of knowledge production. Students will interrogate activist ethnography by examining more traditional approaches to participant observation and constructing field notes against alternative, collective approaches to engaged knowledge production. Through critical review of selected secondary literature on ethnography and locally grounded fieldwork, students will examine critical ethnography, autoethnography, testimonies, and drifts, just to name a few, paying close attention to dilemmas in the field, the complications around representation, and more recent innovations in collective strategies of knowledge production.

## **Participatory Approach to Learning**

The graduate program in Anthropology and Social Change brings together scholars and activists engaged not in teaching but in co-learning. Our approach to co-learning is inspired by a long and beautiful history of education developed in popular universities, modern schools, universities of earth and without walls, and free schools. We find ourselves in the tradition and legacy of educators such as Leon Tolstoy, Paul Robin, Francisco Ferrer, Emma Goldman, Alexander Niell, Ivan Illich, Paul Goodman, Angela Davis, bell hooks, and Paulo Freire. We are excited to learn from past educational experiences in the Bay Area: Black Panther community schools, San Francisco Liberation School, New College of California, and Berkeley Free School are only some of the exciting traditions that inspire our educational vision. We conceive the classroom as a convivial space of facilitation and consultation, of interactive and horizontal processes of knowledge exchange and production.

## **Convivial Approach to Communication of Knowledge**

We offer several forms of *convivia*, or convivial spaces of knowledge communication:

*Emergency Library* is a space that affirms the original meaning of the library as a communal institution: it is a convivial space of exchange of books, poetry, and ideas. Here, we exchange ideas, skills, and organizing knowledge with the communities outside the Institute. We are scholars on call, responding to the emergent needs of the communities in struggle, who might be in need of legal advice, activist companionship, scholarly input, or a media suggestion. We bring this information not as impositions but as gifts, in the spirit of exchange and mutual aid, learning from the communities in the process.

*Political Laboratory* is held once each semester as a weekend-long convivial encounter of local or international scholars working on a particular project, students, and selected participants from the local community. Together they think collectively about a particular idea, book, concept, or project.

*Atelier of Insurrectionary Imagination* is a space of occasional magic, where artistic production is combined with political imagination and subversive creativity. Here, artists inspire students and members of the community to dream collectively and explore the unsettling alchemy of art and social justice.

*Autonomous Classroom* is an experimental class created convivially by MA and PhD students, a class where the world is turned upside down, students become teachers, teachers become students, and all graduate students autonomously design a class that they teach and self-manage over the course of one semester.

*Guerrilla Workshop* is an improvised event-space where students, faculty, or students and faculty present on their current work. This includes papers to be presented at various conferences, report backs from academic or activist events, and dialogues relevant to anthropology, social justice, and critical theory.

In *Dialogues and Interrogations*, instead of interrogating people, here we interrogate ideas. This takes form of a bimonthly conversation between activist journalists and prominent organizers and activist intellectuals.

## **Events, Workshops, Research Working Groups, and Visiting Scholars**

The program regularly hosts lectures, conferences, and workshops on variety of social justice issues that bring together scholars, activists, and artists, both local and international. A one-day political laboratory on Radical Pasts, Radical Futures combined the intellectual and political experience of social movement theorists and activists Selma James, Peter Linenbaugh, Andayie, Gustavo Esteva, George Katziáficas, Ruth Reitan, and scott crow. Julieta Paredes, an Aymara feminist from Bolivia, gave a workshop presentation of *feminismo comunitario*.

*Against the Grain* producer Sasha Lilley interviewed Lain Boal on his book on communes in Northern California. Anarchist anthropologist David Graeber gave a keynote lecture on the first five thousand years of debt. Our first research working group is the Black Research Working Group. We are in the process of instituting a role of visiting activist scholar.

## **About the MA Program in Anthropology and Social Change**

The Master of Arts program in Anthropology and Social Change is unique among graduate programs in the United States due to its focus on activism and social justice. We recognize social movements as a key location of knowledge production alongside that of the university. The mission of the MA program is to generate a dialogue among agents active in these two locations of knowledge production. Our intention is to establish a particular kind of institutional space where social movement activists immersed in organizing would meet scholars primarily engaged in theoretical work. The program is envisioned as a space of translation of academic and grassroots knowledge and experiences, produced in the encounter among social scientists, artists, and activists from the Bay Area. Students will work with some of the most prominent activists in San Francisco Bay Area, as well as with core faculty from the department and the Institute. In this process of encounter and co-learning, students and faculty are expected to share ideas, debates, and practices of radical politics and social movements, as well as practical skills in research, organizing, campaigning, policy analysis, legal and environmental work, and activist media.

The MA in Anthropology and Social Change provides students with an opportunity to simultaneously engage with the world of social movements and with the world of social science and radical theory. As our program is located in an area that is unique in terms of diversity and richness of social struggles, we encourage students to establish a relationship with local social justice groups, organizations, movements, and campaigns. Activist ethnography with a focus on integral research makes this graduate experience rewarding both for students and for the local community.

## **Activism and Social Justice**

Activism and social justice focuses on creating contexts and spaces of encounter among social scientists, theorists, artists, and activists. We welcome students interested in becoming activists and scholars. The program offers three interrelated sets of courses. Required theoretical courses include ideas for action, global social movements, radical political economy, radical theory, and unthinking social science. Research courses include activist ethnography and activist research. Activist skills include media skills (strategic filmmaking, writing and publishing, Internet skills, radical radio), legal skills, policy analysis, environmental skills, and campaigning and organizing skills. Students are expected to choose three out of the five activist organizing skills courses (organizing, analysis, campaigning, environmental, or legal) and three out of four activist media skills courses (radical radio, filmmaking, Web, or activist writing).

A key aspect of the MA program is a research-based portfolio. In the first year of the program, students are expected to begin to make contacts or seek out appropriate material for the completion of a research portfolio. Students are encouraged to do an activist research practicum with a community group or organization in order to undertake original research. This work culminates in an integrative seminar that students are expected to take in the last semester of their graduate study. The portfolio is composed of a project based on activist research (this could be a campaign report, research report, website, video, or radio document), a collection of essays from core courses in the program, and one shorter integrative essay. These three pieces of work are linked and reflect the interaction between theory and practice.

## **Career Outcomes**

The MA in Anthropology and Social Change offers an opportunity to develop knowledge and skills at the interface of university education and political activism that are relevant to careers in education and social justice work. The program has been structured to respond to two related aims: the first is to provide a particular experience in training for research in university and higher education; and the second is to provide relevant knowledge and skills required by social movements, nonprofit and nongovernmental organizations, environmental and political campaigns, and trade unions.

The program will offer students extensive knowledge of critical theory and history; academic skills needed for continuation of their graduate studies; in-depth understanding of the conceptual foundations of key debates in theory and social science; knowledge of social movement history; experience in working with social movements; competence in cutting edge activist research techniques; an understanding of the range of methodologies that social scientists use in their research; organizing, campaigning, legal, and media skills appropriate for employment in a range of settings such as community groups, nongovernmental organizations, and progressive media; and an opportunity to be part of an intellectually inspiring and innovative learning and research environment.

We encourage students to consider PhD study in Anthropology and Social Change. Many of the themes in the MA program can be followed up at the PhD level with our core faculty.

## **MA Program Admission Requirements**

Applicants must meet the general admissions requirements of the Institute. In addition, we require two letters of recommendation, one from an academic advisor or someone familiar with the applicant's ability to do academic work, and one from a supervisor in a recent professional or volunteer setting.

Applicants are also asked to include a recent sample of scholarly writing. The required autobiographical statement should describe significant events in the applicant's life that have led to the decision to pursue admission to this department.

A goal statement reflecting areas of academic interest should be included. Applicants to the Activism and Social Justice Emphasis need not have an undergraduate major in anthropology; however, it is necessary to have had at least three upper-division-level social science courses. If lacking, these courses can usually be taken concurrently with graduate courses, although they will not be counted toward required degree units. The Activism and Social Justice MA is a residential program.

## Part-Time Curriculum

Students may pursue a part-time course of study in consultation with their academic advisor.

## Taking Courses in a Particular Sequence

The graduate curriculum is designed in a particular sequence to help further student development. Students are expected to follow the MA Semester Curriculum in the order that it is structured, unless advised otherwise by their academic advisor.

## Curriculum

### MA in Anthropology and Social Change—36 units

#### I. Required Courses—26 units

ANTH 6148	Ideas for Action: Social Theory for Radical Change
ANTH 6152	Global Social Movements
ANTH 6159	Unthinking Social Science
ANTH 6160	Activist Ethnography I
ANTH 6161	Activist Ethnography II with practicum
ANTH 6195	Radical Theory
ANTH 6198	Radical Political Economy

Activist Organizing Skills (three out of five):

ANTH 6171	Campaigning for Social Justice
ANTH 6179	Organizing for Social Justice
ANTH 6180	Activist Environmental Skills
ANTH 6182	Activist Legal Skills
ANTH 6183	Activist Policy Analysis

Activist Media Skills (three out of four):

ANTH 6174	Activist Writing Skills: Writing, Editing, and Getting Published
ANTH 6175	Activist Media Skills: Web Publishing and Digital Media
ANTH 6177	Activist Media Skills: Producing Radical Radio
ANTH 6178	Activist Media Skills: Introduction to Documentary Videography and Strategic Filmmaking

ANTH 6599 Integrative Seminar (1 unit)

#### II. General Electives—10 units

## About the PhD Program

The Anthropology and Social Change PhD is unique among graduate programs in the United States due to its focus on exploring counter-hegemonic alternatives, postcapitalist cultures, and prefigurative practices. In a certain sense, we are a department of postcapitalist studies. However, by this complicated word, postcapitalism, we do not wish to refer to some dreamed-up utopia, nor to a speculative exploration of futuristic scenarios. While we agree with Lewis Mumford on the “importance of building castles in the sky,” we see an even more urgent necessity to study politics of alternatives in the here and now: the need to engage with postcapitalist cultures that are already being built, and to understand other worlds that are already possible.

Together with the activists of the World Social Forum, we believe that “another world is possible.” The role of the new social movements, we are reminded, is not to conquer the world, but to make it anew. What, then, is the role and responsibility of anthropology and other social sciences? In a world riddled with so many crises, few things appear to be more relevant than systematic research of counter-hegemonic knowledge and practices. Social scientists should leave pessimism for better times. Anthropology, in particular, is well equipped to participate in the “nowtopian” task of constructing social scientific knowledge that looks beyond capitalism, hierarchy, and ecological disaster.

The practice and technique of ethnography provides an important model of a possible postcapitalist social science. As one contemporary anthropologist, a friend of our program, recently noted, when one “carries out an ethnography, one observes what people do, and then tries to tease out the hidden symbolic, moral, or pragmatic logics that underlie their actions; one tries to get at the way people’s habits and actions make sense in ways that they are not themselves completely aware of.”

We ask our students to do precisely this: to look at those who are creating viable alternatives, to try to figure out what might be the larger implications of what they are already doing, and then to offer those ideas back, not as prescriptions, but as contributions, possibilities—as gifts.

This program offers the space and the possibility to engage with many traditions of radical scholarship and emancipatory social science. We believe that social sciences should analyze, discuss, and explore the possible; that we should describe and imagine alternative institutional structures; that we need to collectively reflect and debate the dilemmas of the democratic and egalitarian world we wish to build. The collective effort of understanding alternative visions of possible futures takes the form of analytic and ethnographic study of real historical alternatives

in the present. This, in turn, requires a serious engagement with social movements involved in the production of alternatives. Students are expected to have an excellent command of history, debates, and perspectives of contemporary social movements. These movements exist in the historical, social, and epistemological context of colonization, development, and globalization. More than one in six humans now live in slums, over one billion in a world of jobless growth, or no growth, which is a modern problem for which there is no modern solution. Indeed, modern solutions are often the source of the problem, and our students are expected to have a good understanding of intertwined historical processes of colonization, development, and liberal modernity.

The Anthropology and Social Change doctoral program is distinctive for its focus on alternatives. What are some of them? Worker cooperatives in Oakland, social centers in Italy, autonomous systems of justice in Guerrero, community gardens in Detroit, occupied self-managed factories in Argentina, “good government” of the Zapatistas, *buen vivir* (good life) and plurinationalism in Bolivia, participatory democracy in Kerala, solidarity economics of Mondragon, participatory economics in Winnipeg, pedagogy of the block in African American communities, alternative environmentalism in Afro-Colombian river regions, legal pluralism, autonomy of migration, marginalized medical practices in South Asia, solidarity unionism in New York City, communal agriculture in Malawi, shack dweller democracy in South Africa, Copwatch in Berkeley, the U’wa battle against oil companies, biodiversity in Brazil, restorative justice in Ohio, knowledge commons and globalization, independent media, and autonomous food systems in Japan are only some of the examples of postcapitalist possibilities. There are so many more, and one of the responsibilities of our students is to discover them.

The program is distinctive in its emphasis on the following:

- Postcapitalist analysis of historical alternatives in the present
- Global social movements and lost revolutionary treasures
- Issues of colonialism, globalization, development
- Anarchist, Marxist, feminist, subaltern, and post/decolonial theoretical perspectives
- Political ecology
- Integration of activism and scholarship: developing research skills in activist ethnography, intercultural translation, and emancipatory research

Many classes include a research component, and the doctoral dissertation is based on activist ethnographic research.

Activist ethnographic frameworks include traditional research approaches as well as research tools, techniques, and strategies associated with militant and convivial community-based research approaches (see methodology section of the introduction).

## Part-Time Curriculum

Students may pursue a part-time course of study in consultation with their academic advisor.

## Required Coursework

The PhD requires 36 units of coursework divided between required units and electives. Student should consult with their academic advisor when selecting their directed electives. The electives may be taken from outside the Anthropology program.

## Comprehensive Examinations

After completing the Comprehensive Exams, students are required to take Specialization Seminar/Dissertation Proposal Writing before advancing to candidacy. Exams are designed to demonstrate the student’s knowledge in the program area. Both comprehensives are individualized, are taken at the end of the student’s coursework, and are in the form of written papers.

## Language Examination

If students are conducting research in a country or in a culture with a language other than their own, they need to pass a written language examination to demonstrate competency in a second language before advancing to candidacy. The three-hour examination consists of translating scholarly work in the second language into English.

## Dissertation Proposal Writing

Students are required to write a 30-to-35-page dissertation proposal (in the course titled ANTH 9000: PhD Specialization Seminar/Dissertation Proposal Writing). This course is taken on a flat-fee basis. After the student receives a pass in this course, the dissertation committee, including an external reviewer, reviews the proposal and may require further revisions. All proposals must meet the standards of the Human Research Review Committee.

## Dissertation Research, Writing, and Defense

The PhD dissertation is based on relevant and applied research conducive to scholarship with an emancipatory interest. After advancing to candidacy, students are required to undertake applied research, followed by dissertation writing. The dissertation committee includes an external member. During the applied research and dissertation-writing phase, students are not expected to register for units but pay a flat fee toward maintenance of status. After the committee has approved the dissertation, students are expected to conduct and pass a public defense.

## PhD Admissions Requirements

Entry into the PhD program in Anthropology and Social Change requires a master’s degree. Students with an MA from another school or from another department at CIIS may require up to one additional year of coursework as part of their PhD program. Students with an MA in Anthropology and Social Change from CIIS do not require additional coursework.



The Anthropology and Social Change PhD concentration is a residential program. We are interested in creating a convivial community of scholars, not competitive academics; we believe in educating intellectuals and not professionals. We believe that professors and students are co-learners, and that learning, and knowledge production, is a participatory, inclusive, and horizontal process. Our program is probably not the best fit for those who want to be taught in the vertical space of a traditional classroom. Rather, this is a unique and inspiring place for activist scholars who are passionate about co-creating knowledge that is useful, relevant, and integral.

Applicants must meet the general admissions requirements of the Institute. In addition, two letters of recommendation, one from an academic advisor or someone familiar with the applicant's ability to do academic work, and one from a supervisor in a recent professional or volunteer setting, are required. Applicants are also asked to include a recent sample of scholarly writing. The required autobiographical statement should describe significant events in the applicant's life that have led to the decision to pursue admission to this department. A goal statement that includes areas of academic interest should be included.

### **Admission to the PhD Program without an MA in Anthropology from CIIS**

Students entering the PhD program without an MA in Anthropology and Social Change from CIIS are required to take an additional 12 to 15 units of MA-level coursework within the Anthropology and Social Change Program. Students may require an additional year in which to complete these courses.

Once students are admitted, advisors will facilitate the drafting of a tailored curriculum contract that incorporates these additional courses and suggests a timeline. These additional courses include three of the following five courses:

Ideas for Action: Social Theory for Radical Change  
Global Social Movements  
Unthinking Social Science  
Radical Theory  
Radical Political Economy

## **Curriculum**

### **PhD in Anthropology and Social Change—36 units**

#### **I. Required Courses—21 units**

ANTH 6158	Introduction to Postcapitalist Politics: Beyond Liberal Democracy
ANTH 6160	Activist Ethnography I
ANTH 6163	Politics of Economic Possibility: Solidarity Economy and Alternative Production Systems
ANTH 6166	Other Ways of Being Human: Alternative Sexualities, Family, and Kinship Systems
ANTH 6172	Other Ways of Knowing: Alternative Epistemologies, Rival Knowledges, and Justice Systems
ANTH 6890	Integral Research
ANTH 6900	Thesis/Dissertation Proposal Completion (maximum of three times)
ANTH 7890	Directed Seminar in Research
ANTH 7900	Thesis/Dissertation Seminar
ANTH 9000	PhD Specialization Seminar/Dissertation Proposal Writing
ANTH 9600	Comprehensive Examinations

#### **II. Electives—15 units**

### **Course Descriptions**

#### **ANTH 6099: Theoretical Studies: Contemporary Social Thought and Political Practice (3 units)**

Although contemporary European philosophy has had a major influence in academic circles in the U.S. and around the world for several decades, courses on European thought do not always provide to interested students the substantive historical and contextual background they need to participate in the ongoing discussion. In this course, we will look at the fields of knowledge necessary to read and understand the main topics of contemporary European social thought. We will give an overall sense of the topology of German, French, and Italian thinking, and will examine the fundamental concerns behind Marxism, critical theory, poststructuralism, postmodernism, and workerism. Using close readings and a critical perspective of original texts, we will inquire into the key roles played by specific authors, such as Kant, Hegel, Gramsci, Sartre, Althusser, Foucault, Derrida, and Negri, along with their main ideas and the social contexts that brought them forth.

Prerequisite: MA or PhD student.

#### **ANTH 6148: Ideas for Action: Social Theory for Radical Change (3 units)**

The purpose of this course is to introduce students to social theory for radical change. We will interrogate radical theoretical traditions and become acquainted with concepts relevant to political action. Students will gain familiarity with basic concepts of Marxist critiques of political economy, anarchist analyses of hierarchy, feminist approaches to intersectionality, and critical race theory. Additionally, this seminar explores the theory behind struggles against capitalism, coloniality, and neoliberal globalization that have taken place over the past few decades, as well as the theoretical alternatives and new forms of political expression that have emerged in countries throughout the Global South and Global North. We will look at new ideas, cultural practices and knowledge produced within the World Social Forum, indigenous movements,

new anarchist and post-Marxist traditions, Quaker and liberation theology, feminist networks, and transnational coordinations like La Via Campesina, as well as concepts of “other theory,” solidarity economy, and participatory democracy.

### **ANTH 6152: Global Social Movements (2 units)**

This seminar examines moments and movements of social protest on a world scale, from the early centuries of capitalist development to the present. The course covers a broad history, ranging from periods of pathbreaking revolutions (e.g., “the Age of Revolutions” in the late eighteenth century) through anarchist, Marxist, feminist, and anticolonial movements in the twentieth century, to global outbreaks of social movements surrounding 1968, to antiglobalization, autonomous, and occupy movements. Our aim is nothing less than an understanding of how anti-systemic movements have successively challenged and changed the colonial/capitalist world-system over the last three centuries.

### **ANTH 6158: Introduction to Postcapitalist Politics: Beyond Liberal Democracy (3 units)**

This seminar is meant to explore alternatives to liberal representative democracy. Is politics equivalent to state action? Or can it be found in seemingly unlikely places, such as Egyptian social movements, Argentinean neighborhood assemblies, or Zapatista communities? Is democracy an inherently Western concept? Does it refer to a form of governance (a mode of communal self-organization) or a form of government (one particular way of organizing a state apparatus)? If democracy is simply a matter of communities’ managing their own affairs through an egalitarian process of public discussion, there is no reason why forms of decision-making in various communities outside of the liberal democratic canon should not be at least as worthy of the name as the constitutional systems that govern most nation-states today—and, in many cases, probably a good deal more so. Today, when politics is the preserve of statesmen and professors, experts and media mavens, and not the subject of widespread public debate, counter-hegemonic models of doing and thinking politics are well worth examining—perhaps more than ever before.

Prerequisite: PhD student.

### **ANTH 6159: Unthinking Social Science (2 units)**

The adventure of social sciences is still in its infancy. Social science divided the world into three arenas—politics, economics, and socioculture. This distinction was an eighteenth-century invention of liberal political ideology, subsequently imposed upon the world of knowledge, and it now forms the basis of contemporary social science. The link between liberal ideology and the social science enterprise has been both essential and existential. Social scientists were urged to be “empirical,” “objective,” and “neutral,” in search of “universal” truths. This is a very unfortunate way of approaching social reality, as it divides singular human experience into artificial spheres. Even less fortunate is the split between the “two cultures,” the so-called divorce between philosophy and science, or what would be better characterized as the separation of the quest for the true and the quest for the good and the beautiful. This double epistemology has been seriously challenged only in the last thirty years. In this course, we will attempt to explore the ways of overcoming once and for all the distinctions between antagonistic, warring epistemologies, and we will formulate an integral epistemology of knowledge that treats simultaneously and inextricably the issues of the true and the good.

Prerequisite: ANTH 6148.

### **ANTH 6160: Activist Ethnography I (3 units)**

This course will explore various approaches to activist ethnography and the complications presented by observant participation. Our goal will be to interrogate the tension between quantitative and qualitative methodologies by taking advantage of subaltern strategies of knowledge production. We will interrogate activist ethnography by examining more traditional approaches to participant observation and constructing field notes against alternative, collective approaches to engaged knowledge production. Through critical review of selected secondary literature on ethnography and locally grounded fieldwork, we will examine critical ethnography, autoethnography, testimonio, and drifts, just to name a few, paying close attention to dilemmas in the field, the complications around representation, and more recent innovations in collective strategies of knowledge production.

Prerequisite: MA or PhD student.

### **ANTH 6161: Activist Ethnography II (3 units)**

In this course, students will build on skills from Activist Ethnography I in conjunction with working with a local organization to develop their practicum.

Prerequisite: ANTH 6160.

### **ANTH 6163: Politics of Economic Possibility: Solidarity Economy and Alternative Production Systems (3 units)**

This course offers a critical examination of economic possibilities, alternative production systems, and subjectivities that can be considered postcapitalist in that they strive to transcend what is conceivable within the current socioeconomic order. The critiques and experiments examined here include both past and present attempts to carve out autonomous spaces of noncapitalist production. We will embark on a journey through popular economic organizations; communal self-management of land; experiments in solidarity economy, community economy, and participatory economics; and self-organized workplaces and cooperatives. In doing so, we arrive at a very different notion of “development,” a perspective grounded in a diverse array of economic initiatives in different parts of the world. These are important struggles in a double sense: first, they struggle for dignity, and second, they contest the way social reality is represented as natural and inevitable. Such struggles are epistemic: revealing, and contesting, what development takes for granted. At once challenging and reimagining development, those struggles contribute to an emerging sensibility that another world is possible.

Prerequisite: PhD student.

### **ANTH 6166: Other Ways of Being Human: Alternative Sexualities, Family, and Kinship Systems (3 units)**

Kinship is one of the most basic principles for organizing individuals into social groups, roles, categories, and genealogy. Feminist postcolonial interventions, along with critical race and queer theorists, have highlighted the centrality of the intersecting roles of gender, race, sexuality,

class, coloniality, and Western biomedical/life sciences that shape the lived experiences of women and “queer” subjects historically and in the present. What has emerged in the process are new understandings of human kinship relations revealing the multitude of alternative human kin relations, though structured by historical and current power hierarchies, that flourish and challenge heteronormativity (in marriage, family, reproduction) and biological essentialism as the necessary grounds for a flourishing life, formation of families, and being human. As we consider the relation between power and sexuality, we will explore which lives, forms of desire, and embodiments are enabled over others. In this course, we will consider the roles of science, technology, and medicine in constructing and redefining normative gender and sexualities, and will examine the challenges posed against these definitions by individuals and social movements across time and different geographies. Prerequisite: PhD student.

**ANTH 6171: Campaigning for Social Justice (1 unit)**

What are the problems and challenges of working in the nongovernmental and nonprofit sector? What tactics and strategies work best? What skills and techniques are needed? What do people mean when they say that “revolution won’t be funded”? How do we write grants? This course will examine the theory and practice behind a range of campaigning tactics in conjunction with exploration of particular forms of social justice campaign work. These lessons form an important knowledge base for equipping students with the ideas, techniques, and skills useful for working alongside local nonprofit and campaign groups, providing mutual benefits to students and to the Bay Area community.

**ANTH 6172: Other Ways of Knowing: Alternative Epistemologies, Rival Knowledges, and Systems of Justice (3 units)**

There is no global social justice without global cognitive justice. Epistemicide was the other side of genocide. From a postcapitalist perspective, such recognition is crucial. The epistemological privilege granted to modern science from the seventeenth century onward, which made possible the technological revolutions that consolidated colonial/capitalist order, was also instrumental in establishing “abyssal thinking”: drawing an abyssal line between scientific knowledge and other, nonscientific forms of knowledge. This course aims at elucidating some of the destructive consequences of this epistemology and proposes an alternative epistemology that, far from refusing science, places the latter in the context of diversity of knowledges existing in contemporary societies. Our intention is to show how the reinvention of social emancipation is premised upon replacing the “monoculture of scientific knowledge” with an “ecology of knowledges.”

Prerequisite: PhD student.

**ANTH 6174: Activist Media Skills: Writing, Editing, and Getting Published (1 unit)**

I wrote something incisive and political, but who is going to publish it? This intensive course will integrate the “political economy” and practice of writing, editing, and publishing. We will explore the many issues that emerge in writing about social movements or causes that one is part of, or sympathetic to, and examine the multitude of questions related to the process of writing, editing, and publishing. Writing articles, essays, or opinion columns for progressive periodicals is an important (and frustrating!) craft, and so is editing and finding adequate publication outlets.

Prerequisite: MA or PhD student.

**ANTH 6175: Activist Media Skills: Web Publishing and Internet Media (1 unit)**

This media skills course will address practical and technical aspects of designing a presence on the Internet. We will learn the latest technical strategies and resources for using the Internet to publish content, create websites, facilitate activist communication, promote events and actions, build community or membership, and raise funds.

Prerequisite: MA or PhD student.

**ANTH 6177: Activist Media Skills: Producing Radical Radio (1 unit)**

This intensive course will integrate the theory and practice of producing radical radio. We will explore the many issues that emerge in covering movements or causes that one is part of, or sympathetic to, and examine the questions that arise from utilizing the radio medium. We will review the mechanics of radio production, preparation and research, interview technique, dissemination, and the challenges of presenting critical ideas to different audiences. Emphasis will be on producing in-depth analytical radio programming, rather than radio journalism and reportage.

Prerequisite: MA or PhD student.

**ANTH 6178: Activist Media Skills: Introduction to Activist Videography and Strategic Filmmaking (1 unit)**

Critics and political activists often assume that nonfiction filmmaking merely serves to reflect on political realities or is used as a tool for denouncing intolerable abuses or social situations. This is wrong. At numerous times throughout the last several decades, political filmmakers have used nonfiction filmmaking as a tool for community organizing and have used their films as effective tools to change political situations. From the agit-prop films of the Third Cinema movement in Latin America in the sixties to the Internet-based videos produced in Egypt that paved the way for the 2011 Egyptian Revolution, we will study several moments from recent history in which documentary and other nonfiction filmmaking practices became effective nonviolent weapons to transform society; identify and discuss diverse and crucial chapters from the history of political documentary filmmaking; articulate the way documentary films have formed part of the repertoire of strategies and tactics used by agents of social change in different parts of the world under diverse social conditions; and understand how to effectively distribute nonfiction videos online and offline to affect the outcome of social movements in which students might be involved. The course will also introduce successful examples of community video collective productions. Students will leave the media skills seminar with hands-on knowledge of camera use and video production. They will be asked to complete a video assignment to apply techniques covered during the course.

Prerequisite: MA or PhD student.

**ANTH 6179: Organizing for Social Justice (1 unit)**

This seminar will examine the history of organizing and different models of community organizing, including direct actions, mass mobilization, social action, and grassroots empowerment and advocacy, as well as newer community-building approaches developed within the current occupy movement. The purpose of this course is to provide an introduction to philosophical underpinnings, theoretical approaches, and

practical applications of the most significant aspects of community organizing. We will pay special attention to issues of gender, class, race and ethnicity, and sexual orientation in organizing work. Topics include social movement theory; revolutionary and reformist action; building a campaign; legal work; relationship with the media; strikes, pickets and labor unions; popular education; taking nonviolent direct action; street theater; and state responses to popular mobilizations.

#### **ANTH 6180: Activist Environmental Skills: Impact Study, Risk Analysis, and Management (1 unit)**

Increasingly, ecological systems are exposed to toxic substances due to human industrial and agricultural activities, which may cause serious harm to human populations and other living organisms. It is important to find ways to estimate the risk involved from exposure to hazardous substances. It is also important to remediate such risks once they have been identified. Environmental impact studies are an important tool for community organizing; they allow the activist and policymaker to participate in public decisions in a way that will protect the community. Using a number of historical case studies and legal decisions, students will learn how to identify the different stakeholders who may be affected by a given project in a given community. In addition, they will study a variety of approaches in order to work with multidisciplinary teams of specialists who estimate and forecast environmental consequences along with immediate direct effects of a project. Risk assessment is a first step in any environmental advocacy work, laying a foundation for in-depth cost-benefit analysis of proposed public or private projects. As such, it is a must for activists and policymakers alike. In this course, students will learn a variety of approaches and methods used in the identification of hazards and their potential and actual effects, including the level of toxicity and related pathologies.

#### **ANTH 6181: Postcolonial Cinema (3 units)**

Visual anthropology and its historical relation to film as a mode of cultural and intercultural representation has necessarily been complicated by postcolonial critique and by experimental ethnographic film and video. We will begin by looking at the history of ethnographic film and continue to consider more recent experimental strategies used by filmmakers from the peripheries of dominant modes of production to address different affective, historical, and conceptual experiences. Along the way, we will examine the concepts, histories, and practices of Third Cinema, accented cinema, and haptic cinema to explore a range of creative strategies that emerge from conditions of transnational, diasporic, and border experiences. We will read works by James Clifford, Trinh T. Minh-ha, Gilles Deleuze, Hamid Naficy, and Laura Marks, as well as other scholars. Films considered include Zacharias Kunuk's *The Fast Runner*, Shirin Neshat's *Women without Men*, Chang-dong Lee's poetry, and Tracy Moffat's *Bedevil*, among others.

Prerequisite: MA or PhD student.

#### **ANTH 6182: Activist Legal Skills (1 unit)**

In this activist skills course, we aim to share skills and existing resources among a diverse range of activist organizers to enable students to understand the legal repercussions of activism, including coordinating their own legal support and ways of asserting civil and political rights before, during, and after actions. Likely areas to cover include the history of progressive legal work; know your rights; legal solidarity; legal direct action; the role of the National Lawyers Guild; legal support for political prisoners; computer security; grand jury; theory of police tactics at protests; nonviolent street tactics; elements of activist legal support; and arrest support and legal observing.

#### **ANTH 6183: Activist Policy Analysis (1 unit)**

This course introduces activist policy analysis as a set of applied research practices and approaches undertaken within a diverse community of analysts and activists. Policy analysis contributes information useful for activist work. Its concepts and approaches derive from social sciences—in particular, political science, economics, sociology, and history. In this class, we cover the basic areas of policy analysis, including problem identification, generating policy alternatives, government impact on our lives, methods for judging various policy approaches, and making arguments for change.

#### **ANTH 6185: The Politics of Emotion and the Emotions of Politics: The Role of Feeling in the Making and Unmaking of Empire (3 units)**

At the intersections of feminist, post-/anti-colonial and Marxist theories, this course interrogates the relationship between emotions and politics within major projects for justice, freedom, and revolution in the late twentieth century, with an emphasis on the Americas. With attention to questions of intimacy, desire, and the erotic sphere of politics, we will analyze shifting structures of feeling that have facilitated worldly transformations from revolutionary upsurges of the 1960s and 1970s to our present juncture, animated by neoliberalism, empire, and global war. How have the spheres of the political and the emotional been drawn so close together in contemporary practices of war making and violence? How have feelings like passion, desire, joy, rage, panic, and love served as driving currents in movements of dissent and revolution? What are the implications of these “movements of feeling” for current social justice struggles? Treating theorizations emerging out of anti-colonial, anti-imperial, black abolitionist, feminist, and queer struggles—and the backlashes to them—this course builds frameworks for raising questions about the emotions of politics and the politics of emotions.

Prerequisites: MA and PhD.

#### **ANTH 6189: Indigenous Peoples: Representation, Self-Determination, and Survivance (1 unit)**

In this course, students will adapt and integrate current theories in the humanities, social sciences, and indigenous studies into approaches to identity construction, and political and cultural self-determination. We will explore the cultural, historical, political, economic, and gender dynamics that structure the relationship between Indigenous peoples and the states that claim jurisdiction over them. This will include Indigenous self-determination struggles in relation to constitutional recognition, self-government, land claims, and economic development. We will pay special attention to the challenges involved in Indigenous research; representation and the Other; indigenous critiques of research and representation; indigenous, feminist, and cultural studies approaches to writing ethnography, oral history, and related research methods.

#### **ANTH 6195: Radical Theory (3 units)**

Theorists have only interpreted the world, in various ways; the point is to change it. Fair enough, but what is radical theory? What concepts and relations among concepts will facilitate our understanding of the modern world in the effort of changing it? What does radical theory tell us



about societies and history? This two-part seminar traces the development of radical social theory from the classical ideas of Marx and Bakunin, through twentieth-century debates in post/decolonial, neo-anarchist, autonomous/critical Marxist, queer, gender, feminist, and critical race theory, to an accessible review of contemporary theoretical controversies. Rather than giving a history of Great Thinkers, this seminar will introduce students to radical theory through a critical exposition of key concepts: nature, autonomy, hope, authority, identity, insurgency, war, orientalism, coloniality, community/commons, enclosure, dignity/desire, epistemology, composition, and biopower/biopolitics. We will not impose a radical canon of ideas and towering figures as much as collectively discover a complex history of competing conceptualizations and applications through the lens of our own struggles.

Prerequisite: ANTH 6148.

### **ANTH 6198: Radical Political Economy (3 units)**

All you ever wanted to know about capitalism but were too exploited to ask. This course will offer an introduction to political economy from a Marxist and feminist perspective. It introduces students to radical approaches to political economy and offers a critical perspective that provides an alternative to orthodox economic theory as well as to more economic determinist versions of Marxian political economy. How do we “queer the economy”? What is the relationship between capitalist economy and the social construction of gender? Can there be such a thing as a free market? Does capitalism have an “outside”? And what on earth is “overdetermination”? This seminar makes extensive use of class analysis in making sense of society and history, but does so in the broad context of political, social, cultural, and environmental processes, as well as other economic processes.

Prerequisites: ANTH 6148, ANTH 6152, and ANTH 6195.

### **ANTH 6243: Postcolonial and Subaltern Theories (3 units)**

Taking seriously the role of knowledge production in processes of colonial subjugation, occupation, and expansion, especially the presence of what Ranajit Guha theorized as a prose of counterinsurgency, this course will attempt a series of interconnected reflection-in-action spaces that invite participants to problematize subaltern and postcolonial debates about resistance based on insights from current struggles as well as research projects of participants. Our collective reflection will focus on a proposed set of theoretical tools that, although inspired by subaltern and postcolonial movements and theories, are not limited to these intellectual traditions. Our project will attempt to recover a wide array of postcolonial oppositions through a critical exposition of a key set of concepts: insurgency, war, orientalism, commons, dignity/desire, epistemology, autonomy, composition, and biopower. Each session will generate a list of suggested readings, the key elements of each tool, and an archive of related statements.

Prerequisite: MA or PhD student.

### **ANTH 6262: Critical Race Theory (3 units)**

This course will look at how race is operationalized and used to further systems of domination through a Critical Race Theory (CRT) lens. CRT questions the very foundations of the liberal order, including equality theory, legal reasoning, Enlightenment rationalism, and neutral principles of constitutional law that undergird the making of the Constitution and the establishing of a white America. CRT views race as a social construct tinged with genetic markers that impart real-world significance. Race is a lived experience that is used to distinguish groups from one another in the service of oppression and domination. Race is how society is ordered and maintained. CRT further argues that the limitations of the current multicultural paradigm are that it remains mired in liberal ideology that “offers no radical change in the current order” and views race as merely a byproduct of capitalism. This course will look for fissures in institutions to interrupt, destabilize, and eventually overturn those systems.

Prerequisite: MA or PhD student.

### **ANTH 6263: Labor and Ecological History of San Francisco (1 unit)**

This class will take students through a breathtaking tour of how San Francisco came to be what it is today. The original landscape of rolling sand dunes and wetlands (today’s CIIS building sits where once 120-foot sand dune ridges crisscrossed the area) was literally flattened during early urbanization, a city-making process that took place in the throes of early industrialization. We’ll navigate local lost landscapes, and in virtual tours we’ll come to understand the ebb and flow of the bitter class war that has coursed throughout San Francisco’s history, shaping the people, cultures, and landscapes in ways that helped obscure the very histories themselves. From the landfilling of shorelines and creek beds to the abiding racism of local labor movements, the deep roots of the city will be uncovered, putting to rest the self-congratulatory boosterism that characterizes all too much of local “history.”

### **ANTH 6599: Integrative Seminar (1 unit)**

The integrative seminar is a process designed to demonstrate critical knowledge in the student’s area of study and activist research. This seminar is the culminating course for the MA program. It provides an opportunity for students to reflect critically upon all work accomplished during the course of the program, while clarifying professional goals. During the seminar, students will develop their portfolio, which consists of one paper based on their activist research; a collection of papers from core courses in the program; and a short integrative essay. These three parts are intimately linked, relating theory to practice.

Prerequisites: ANTH 6148, 6159, 6152, 6195, 6160, 6161, 6198.

### **ANTH 6890: Integral Research (3 units)**

This course will introduce integral research by interrogating traditional research approaches as well as presenting alternative research tools, techniques, and strategies associated with militant and convivial community-based research approaches. Through critical review of selected secondary literature on research methods and locally grounded fieldwork, we will prioritize reflexive, interactive, and horizontal practices of knowledge production. Drawing from a variety of approaches, we will emphasize a locally grounded integral grassroots comparative approach. Unlike other efforts at community research that often exoticize “the community,” here we will combine recent innovations in cultural cartography, social genealogies, critical ethnography, life histories, and prose of counterinsurgency as part of an integrated strategy



that includes the local community in every stage of the research process. Our goal will be to facilitate emergent knowledge communities (EKC), a convivial collective composed of a diverse representation from the university and community.  
Prerequisite: PhD student.

**ANTH 6900: Thesis/Dissertation Proposal Completion (0 units)**

Prerequisite: ANTH 9000.

**ANTH 7862: Readings in Postmodernism and Poststructuralism: Jacques Derrida (1 unit)**

Although postmodernism and poststructuralism have been a part of our academic world for several decades, most people do not have a very good grounding in the issues involved with these topics. Often there is a general embrace or rejection without understanding. In this course, we will look at the ways in which postmodernism and poststructuralism have evolved over time. Specifically, we will examine the main questions that trigger these schools of thought and the philosophical debates that surround them. For this section, we will focus on the work of Jacques Derrida, including his ideas and social background.

**ANTH 7890: Directed Seminar in Research (3 units)**

The directed seminar in research is taken as an independent study where the student works closely with a faculty member to further develop and hone his or her research project.

**ANTH 7900: Thesis/Dissertation Seminar (0 units)**

The advanced student's researching and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one's thesis or dissertation chair and committee.

**ANTH 9000: PhD Specialization Seminar/Dissertation Proposal Writing (0 units)**

The doctoral dissertation in the Anthropology program at CIIS is based on activist ethnographic research. It is conceived in collaboration with department faculty whom students perceive as key to their dissertation work, and in collaboration with communities of practice relevant to the research. It demonstrates the ability to design and conduct activist ethnographic research. The proposal explores research repertoires and themes, delineating relevant methodological, theoretical, and cultural frameworks. The dissertation is conceived as a contribution both to the discipline of anthropology and to the project of social change.

Prerequisites: 36 units of doctoral coursework and Comprehensive Exams.

**ANTH 9600: Comprehensive Examinations (0 units)**

The comprehensive examinations are taken after completion of all PhD coursework and prior to the PhD Specialization Seminar/Dissertation Proposal Writing. Completion of the comprehensive exams, the dissertation proposal, HRRC Approval, and, where applicable, the language exams allows the student to advance to candidacy. The comprehensive examinations require two essays: one essay to demonstrate mastery in the particular area of study relevant to the student's dissertation topic, and the other to satisfy the requirements of the literature review. Each essay is 18–20 pages and is read by two core faculty members in the department.

Prerequisite: 36 units of doctoral coursework.

**TRANSFORMATIVE INQUIRY**  
**MA IN TRANSFORMATIVE LEADERSHIP**  
**PHD IN TRANSFORMATIVE STUDIES**

**Department Director**

Kathy Littles, PhD

**Core Faculty**

Leslie Combs, PhD  
Daniel Deslauriers, PhD  
Urusa Fahim, PhD  
Joanne Gozawa, PhD  
Constance A. Jones, PhD  
Alfonso Montuori, PhD  
Jennifer Wells, PhD

**Adjunct Faculty**

Gordon L. Anderson, PhD  
James P. Armstrong, PhD  
Allan Badiner, MA  
Hilary Bradbury-Huang, PhD  
Kathleen Brown, PhD  
Guy Burneko, PhD  
Susan Carter, PhD  
Dan Crowe, MEd, PhD  
Riane Eisler, JD  
Robert Forte, AMRS  
Roger Harrison, PhD  
Lewis Jordan, PhD  
Lisa Kimball, PhD  
Monique LeSarre, MA  
Albert Low, LLD  
Debbie Joy Noguerras, PhD  
F. David Peat, PhD  
Gabrielle Pelicci, PhD  
Michael Raffanti, EdD, JD  
Howard Rheingold  
Robin Robertson, PhD  
Linda Shepherd, PhD  
Shoshana Simons, PhD, RDT  
Kundan Singh, PhD  
Philip Slater, PhD  
Russ Volckmann, PhD  
Wendel A. Ray, PhD

**About the Program**

These innovative degrees are designed for individuals who wish to be thought leaders as well as action leaders. The PhD in Transformative Studies focuses on the creation of original, leading-edge research in a context where academic research, self-inquiry, and our global context are intimately related. The MA in Transformative Leadership is designed for students who have a passion for creating positive change in the world and want to work in a community of like-minded individuals to develop the skills and personal qualities needed to make their vision a reality. Following CIIS's educational mission, both programs stress an integral perspective in which self-reflection, self-inquiry, and personal growth are combined with rigorous academic inquiry.

Both the MA in Transformative Leadership and the PhD in Transformative Studies are offered entirely online. All students in both programs meet in person twice per year, once in August and once in January. At these intensives, students and the faculty gather at a retreat setting in the San Francisco Bay Area. Participation in all the intensives is mandatory.

**About the MA in Transformative Leadership**

In an era of increasing complexity and ambiguity, with ever-multiplying challenges and opportunities, there is a critical need for skilled leaders in a wide array of settings, from education and the environment to businesses and local communities. The MA in Transformative Leadership program has been created for individuals who want to take the initiative and find ways to express their passion for making a contribution to the world. The program creates a context where they can prepare themselves in a community of like-minded individuals, exploring their own mission in life and developing the skills needed to make it a reality.

Learners approach leadership from four interrelated perspectives: (1) through an immersion in the literature on leadership and change; (2) by exploring their own personal growth, their values, their ethical and spiritual commitment, and their personal capacities to be leaders; (3) through the interaction of a community of learners and the development of the ability to learn how to learn together; and (4) by grounding their work with an action project, where they can apply their learning on a continuing basis, culminating in a capstone project.

The mission of the TLD program is to prepare individuals who want to facilitate positive social change. The program is designed for people who recognize that effective leadership requires specific skills in areas ranging from conflict resolution to group dynamics to creative thinking, but also the ability to reflect on why change is needed, how it is conducted, and who is engaged in the process. The TLD program invites students to engage in a profound questioning of the assumptions about these key issues, along with their implications and applications to practice. Reflection and theory are united with practice by focusing on the development of capacities to envision, initiate, and engage in transformative change processes.

## MA Learning Outcomes

1. The ability to actively create one's leadership style, to assess one's strengths and weaknesses, to engage in an ongoing process of learning and development, and to articulate one's leadership philosophy
2. The capacity to take the initiative, design and manage a meaningful project, and follow it through to completion
3. The capacity to learn through collaborative reflection and interaction, and to facilitate groups and organizations that learn
4. A knowledge base and basic skills in group dynamics, conflict resolution, influence, and interpersonal communication
5. A knowledge base in the theory and practice of leadership and transformation, an understanding of one's own implicit theories, and the ability to challenge and expand one's understanding and practice of leadership in dialogue with the research
6. The ability to assess a system's current practices, design alternative futures, and foster adaptive change
7. Systems and complex thinking, and the ability to approach complex issues from a plurality of perspectives and metaphors
8. Understanding and developing strategies to leverage creativity in diversity

## MA in Transformative Leadership with a Focus in Partnership Studies

Students in the MA in Transformative Leadership program can choose a focus in Partnership Studies. The focus is made up of three courses centering on the application of the Partnership model and Cultural Transformation Theory, developed by cultural historian and systems scientist Riane Eisler, to leadership and transformation. This is an innovative program for those who are serious about making a difference in their lives, their organizations, and the world. Students work in a community of like-minded individuals, build a curriculum around their calling and passion, and develop skills to make their visions realities. Students also can earn credit while interning with the Center for Partnership Studies or other change-making nonprofit organizations.

The Partnership Studies focus is ideal for those who enjoy being on the leading edge of social change movements and are looking to further develop and hone skills for meaningful employment and greater effectiveness in nonprofit, not-for-profit, and for-profit community-minded organizations. Designed for people who lead full lives, it is offered in a flexible online format; students will learn how to bring greater partnership into their lives and community groups while being supported by CIIS faculty and a community of co-learners in intensive seminars and a lively online environment.

## MA Admissions Requirements

Applicants to the MA in Transformative Leadership must meet the general admissions requirements of the Institute. In addition, applicants must submit the following: two letters of recommendation, preferably one from an academic advisor or someone familiar with the applicant's ability to do academic work, and one from a supervisor in a recent professional or volunteer setting; a résumé of relevant experiences; and a sample of recent scholarly writing. Applicants should have a demonstrated capacity to learn and work both independently and collaboratively. The program admits students in fall only. Students must follow the course sequence.

## Curriculum

### MA in Transformative Leadership—36 units

#### I. Required Courses—27 units

##### 1st Semester (fall)

TLD 6555	Residential Intensive (required in person before every semester begins)
TLD 6125	Introduction to Leadership: Models, Maps, and Metaphors
TLD 6130	Ways of Relating: Interpersonal and Group Dynamics
TLD 6300	Ways of Knowing: Systems and Metaphors
TLD 7996	Integrative Seminar I

##### 2nd Semester (spring)

TLD 6555	Residential Intensive (required in person before every semester begins)
TLD 6145	Leadership, Pluralism, and Creativity: Diversity in Action
TLD 6325	The Leadership Experience: Understanding the Will to Lead
TLD 7997	Integrative Seminar II

##### 3rd Semester (fall)

TLD 6555	Residential Intensive (required in person before every semester begins)
TLD 6349	Creating Communities and Coalitions

TLD 6635	Transformative Leadership: Leading Ourselves among Others
TLD 7998	Integrative Seminar III
4th semester (spring)	
TLD 6555	Residential Intensive (required in person before every semester begins)
TLD 7999	Capstone: Action Project

## II. Electives—9 units

Electives may be taken from both the Transformative Leadership and Transformative Studies programs. Possible electives include the following:

TLD 5200	Creativity and Personal Transformation
TLD 6017	Scholars' Toolkit
TSD 6136	Life Balance and Stress Management
TLD 6301	From the Inside Out: Tools for Accessing Our Inner World
TLD 6775	Power and Influence
TSD 6778	Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics
TLD 6796	Sexual and Gender Orientation: Research, Policy, Society, and Self-Awareness
TLD 6797	Sexuality and Human Rights: Theory, Policy, Media, and Advocacy
TSD 7030	Buddhist Activism and Social Change
TLD 7042	Partnership in Action
TSD 7123	Frodo's Quest: An Integral Journey Toward Wholeness in <i>The Lord of the Rings</i>
TLD 7562	The Power of Partnership
TLD 7585	Spirit, Compassion, and Community Activism
TSD 8132	Understanding New Religions and Spiritual Movements
TSD 8134	Authority and Leadership in Spiritual Communities

## Curriculum

### MA in Transformative Leadership with a focus in Partnership Studies—36 units

#### I. Required Courses—27 units

##### 1st Semester (fall)

TLD 6555	Residential Intensive (required in person before every semester begins)
TLD 6125	Introduction to Leadership: Models, Maps, and Metaphors
TLD 6130	Ways of Relating: Interpersonal and Group Dynamics
TLD 6300	Ways of Knowing: Systems and Metaphors
TLD 7996	Integrative Seminar I

##### 2nd Semester (spring)

TLD 6555	Residential Intensive (required in person before every semester begins)
TLD 6145	Leadership, Pluralism, and Creativity: Diversity in Action
TLD 6325	The Leadership Experience: Understanding the Will to Lead
TLD 7997	Integrative Seminar II

##### 3rd Semester (fall)

TLD 6555	Residential Intensive (required in person before every semester begins)
TLD 6349	Creating Communities and Coalitions
TLD 6635	Transformative Leadership: Leading Ourselves among Others
TLD 7998	Integrative Seminar III

##### 4th semester (spring)

TLD 6555	Residential Intensive (required in person before every semester begins)
TLD 7999	Capstone: Action Project

#### II. Partnership Studies Focus Courses—9 units

##### A. Required

TLD 7042	Partnership in Action
TLD 7562	The Power of Partnership

##### B. Focus Electives

3 units chosen in consultation with advisor.

## About the PhD in Transformative Studies

The primary focus of the doctoral program in Transformative Studies is to develop thought leaders who are committed to exploring leading-edge issues in innovative ways, combining scholarship, creativity, and self-inquiry. The program places great value on developing the ability to participate in the scholarly discourse through publication, and on the importance of viewing academic inquiry as an opportunity for personal and social transformation, while grounding transformative processes in academic depth, rigor, and imagination.

The program focuses on the development of the following capacities: (1) making an original transdisciplinary research contribution in a chosen area of inquiry; (2) engaging in inquiry as a creative and collaborative process in the context of a community of learners; (3) engaging

inquiry as an integral, spiritual, and transformative process of personal and social transformation; and (4) applying one's research to real-world problems, articulating and embodying one's values, and skillfully putting theory into practice.

The course of study is transdisciplinary. It is inquiry driven rather than driven exclusively by the purview of a single discipline. Students develop a solid grounding in research on transformative studies, in the complexities of transdisciplinary research, and in the knowledge base of their topic. Research draws on a plurality of relevant disciplines as students select and focus on a topic they are passionate about.

The program is also meta-paradigmatic: Students are exposed to a plurality of perspectives and disciplines, and learn how to excavate the underlying assumptions and paradigms informing them. Students learn ways of inquiry that connect and contextualize in order to integrate different, even divergent, perspectives in a coherent way.

The program stresses the role of the knower in the process of knowing. The psychology of knowledge, which addresses such issues as perception, assumptions, projection, creativity, habits of mind, error and illusion, and imagination, is considered central to the process of inquiry, as is the sociology of knowledge, which contextualizes inquiry in its social, cultural, and political milieu. Every academic inquiry is viewed as an opportunity for and exploration of the roots and matrices of knowledge in self and society. All inquiry is viewed as an opportunity for self-inquiry. Self-inquiry in turn is supported by, and informs, increasing academic depth and sophistication. Students are encouraged to understand the biases, assumptions, aspirations, and emotional investment that they bring to the process of inquiry. Academic inquiry is framed as an opportunity for personal and social transformation, as a spiritual practice, and as an opportunity to cultivate creativity.

The program stresses the interrelationship between theory and practice. Thought leaders as well as action leaders, students develop skills that allow them to participate in scholarly discourse, write for publication, and, if they choose to, conduct action-oriented research and interventions in applicable contexts. Graduates of the program have the opportunity to teach in a discipline related to their area of interest, as well as to conduct action-oriented research and interventions in human systems at the individual, group, and organizational levels.

As part of the course of study, advanced students in the program will be required to take on a Learning Assistant role in at least one course to develop their mentoring, teaching, and organizational skills. Students will also work together in Learning Community, a not-for-credit required course designed to provide an opportunity for community building, personal exchange, collaborative exploration, and reflection on the learning process and the quest for personal growth and development.

## **Curriculum Overview**

The PhD in Transformative Studies program consists of a minimum of 36 semester units (two years of full-time coursework), plus dissertation. Twenty-one of these units are for foundation courses, and 9 for electives, which may be taken from both the Transformative Leadership and Transformative Studies programs. Coursework concludes with two comprehensive exams (6 units) in the form of essays, one addressing the knowledge base of the student's area of inquiry, and the other the chosen research methodology for the dissertation.

## **PhD Learning Outcomes**

Graduates of the PhD in Transformative Studies program will be able to do the following:

1. Make an original contribution to their chosen area of inquiry
2. Demonstrate the ability to write publishable articles and participate in the scholarly discourse of their area of inquiry
3. Approach scholarship and research as a creative processes and an opportunity to create themselves as scholars
4. Understand and apply a systems/cybernetic perspective to inquiry
5. Engage in transdisciplinary research and create a knowledge base that is pertinent to their specific area of inquiry
6. Apply, evaluate, and synthesize multiple theoretical approaches, and understand the ways in which differing approaches construct knowledge
7. Make responsible use of knowledge from multiple disciplines, critically engaging with their literatures, approaches to knowledge, underlying assumptions, and theories
8. Have sufficient command of methodology to be able to apply an appropriate method to a research question and to evaluate the appropriateness of various methods in the exploration of different kinds of questions
9. Work in a collaborative context, and also be self-motivated, self-directed inquirers who take responsibility for their own learning process

## **PhD in Transformative Studies with a focus in Integral Studies**

The Integral Studies focus explores the deep nature of human consciousness, its evolution since the dawn of humankind, its growth and transformation in each human life, and its many expressions in art, science, and society. The Integral Studies focus in the Transformative Studies degree requires three specific courses designed to provide the conceptual foundation for an understanding of integral scholarship and action. Additionally, the dissertation must be developed from an integral perspective. This requirement is flexible, but in general terms it means that the research and scholarship must take some account of first-, second-, and third-person perspectives.

With roots dating back to the early 1950s, CIIS came into being in 1968 as California Institute of Asian Studies. The life and work of the Institute's original director, Dr. Haridas Chaudhuri, was inspired by the integral philosophy of Sri Aurobindo. Today this integral insight is growing again, reflecting ideas put forth by many great contemporary thinkers, including Ken Wilber, Jean Gebser, Jenny Wade, Richard Tarnas, Sally Goerner, and Edgar Morin, as well as activists such as Rudolph Bahro, Vaclav Havel, and Joanna Macy. These ideas combine first-, second-, and third-person knowledge with spiritual insight and an active engagement in the world.



The integral approach to scholarship and action is an emerging alternative to objective scientific approaches based narrowly on naturalistic “positivism” or the various forms of contemporary social science critical theory. Modern integral approaches recognize and honor a wide range of perspectives. Their purview embraces the usefulness of the hypothetico-deductive method as well as critical theory and other modern, postmodern, and ancient approaches to understanding the human being and the human situation.

## PhD Admissions Requirements

Applicants to the Transformative Studies doctoral program must submit an autobiographical statement and two letters of recommendation, with at least one from an academic advisor or someone familiar with the applicant’s ability to do advanced academic work. Applicants are also asked to provide a recent example of scholarly writing, a résumé of relevant experiences, and, of particular importance, a one-to-three-page statement of how the resources of this curriculum will be used to advance a chosen inquiry.

The successful applicant will have demonstrated skills and competencies in his or her field of work, which might be in such areas as education, health care, the arts, social activism, psychology, organizational development, or corporate management. Applicants should have a demonstrated capacity to learn and to work both independently and collaboratively. All students must have consistent access to a computer with the capacity to navigate the Internet and the Web, and the ability to use the online medium for ongoing dialogue. The program admits students in fall only. Students must follow the course sequence.

## Curriculum

### PhD in Transformative Studies—36 units

#### I. Required Courses—27 units

TSD 6555 Residential Intensive (required in person, before every semester begins)

##### 1st Semester (fall)

TSD 8005 Introduction to Transformative Studies

TSD 8120 Learning Community I

TSD 8125 Creative Inquiry: Scholarship for the Twenty-first Century

TSD 8210 Self, Society, and Transformation

##### 2nd Semester (spring)

TSD 8130 Transdisciplinarity: Complex Thought and the Pattern That Connects

TSD 8215 Varieties of Scholarly Experience

TSD 8220 Learning Community II

##### 3rd Semester (fall)

TSD 6526 The Ecology of Ideas

TSD \_\_\_\_\_ Directed Research Course (Permission of Advisor required)

TSD 8320 Learning Community III

##### 4th Semester (spring)

TSD 8420 Learning Community IV

TSD 9610 Comprehensive Exam: Essay—Dissertation Literature Review

TSD 9611 Comprehensive Exam: Essay—Dissertation Research Methodology

#### II. Electives—9 units

Possibilities include the following:

TSD 6136 Life Balance and Stress Management

TSD 6228 Indra’s Web: Alchemy and Chaos Theory as Models of Self-Transformation

TSD 6235 Integral Approaches to Dreams

TSD 6239 Technology and the Future of Humanity

TSD 6251 Divination and Intuition: Tools for Transformation

TSD 6252 Cultivating Discernment on the Spiritual Path

TSD 6253 Critical Media Literacy: The Politics of Representation, the Power of Narrative, and Shifting Landscapes

TSD 6302 Art as a Mirror of Evolving Consciousness

TSD 6303 Art, Science, and the Sacred

TSD 6326 Consciousness and the Brain: An Integral Study of the Brain and the Mind

TSD 6327 The Shadow’s Gift: Find Who You Really Are

TSD 6524 Contemplative Ecology

TSD 6660 Narrative Research

TSD 6778 Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics

TSD 7026 Experiencing Jungian Psychology: A Basic Course

TSD 7027 Working with Your Dreams

TSD 7029 A Recent History of Psychedelic Drugs—Their Effects on Individuals and Society

TSD 7030 Buddhist Activism and Social Change

TSD 7046 Goodness, Evil, Politics, and Change

TSD 7047 Integral Sustainability: Personal and Social Transformation in a World on the Brink

TSD 7098 Integral Research: Art and Imagination-Based Methods

TSD 7149	Integral Society and Politics
TSD 7419	J. Krishnamurti and Transformation
TSD 7812	Advanced PhD Seminar: Consciousness and Spiritual Growth—Ordinary and Non-Ordinary States
TSD 7814	Advanced PhD Seminar: Spiritual Intelligence
TSD 8014	Creativity and Personal Transformation
TSD 8132	Understanding New Religions and Spiritual Movements
TSD 8134	Authority and Leadership in Spiritual Communities
TSD 8218	Basic Qualitative Research
TSD 8221	From Certainty to Uncertainty: Dancing with the New Sciences
TSD 8225	Evolution of Consciousness
TSD 7070	A Flickering Reality: Cinema and the Nature of Reality

### III. Dissertation—0 units

TSD 6900	Thesis/Dissertation Proposal Writing Completion
TSD 7900	Thesis/Dissertation Seminar
TSD 8720	Thesis/Dissertation Proposal Support (required for students enrolled in TSD 6900)
TSD 8820	Thesis Dissertation Completion Support (required for students enrolled in TSD 7900)

## Curriculum

### PhD in Transformative Studies with a focus in Integral Studies—36 units

#### I. Required Courses—27 units

TSD 6555	Residential Intensive (required in person, before every semester begins)
1st Semester (fall)	
TSD 6555	Residential Intensive (required in person, before every semester begins)
TSD 8005	Introduction to Transformative Studies
TSD 8120	Learning Community I
TSD 8125	Creative Inquiry: Scholarship for the Twenty-first Century
TSD 8210	Self, Society, and Transformation
2nd Semester (spring)	
TSD 6555	Residential Intensive (required in person, before every semester begins)
TSD 8130	Transdisciplinarity: Complex Thought and the Pattern That Connects
TSD 8215	Varieties of Scholarly Experience
TSD 8220	Learning Community II
3rd Semester (fall)	
TSD 6555	Residential Intensive (required in person, before every semester begins)
TSD 6526	The Ecology of Ideas
TSD ____	Directed Research Course (permission of advisor required)
TSD 8320	Learning Community III
4th Semester (spring)	
TSD 6555	Residential Intensive (required in person, before every semester begins)
TSD 8420	Learning Community IV
TSD 9610	Comprehensive Exam: Publishable Essay—Dissertation Literature Review
TSD 9611	Comprehensive Exam: Essay—Dissertation Research Methodology

#### II. Integral Studies Focus Courses—9 units

TSD 6640	Integral Growth and Development: Individual Growth and the Evolution of Consciousness
TSD 7057	Integral Methodology: Integral Methodological Pluralism
TSD 8003	The Grand Integral Vision: An Introduction to Integral Thought and Action

#### III. Electives—3 units (This extra elective not needed if the student takes 9 credits of electives in the Integral focus.)

Possibilities include the following:

TSD 6136	Life Balance and Stress Management
TSD 6228	Indra's Web: Alchemy and Chaos Theory as Models of Self-Transformation
TSD 6235	Integral Approaches to Dreams
TSD 6239	Technology and the Future of Humanity
TSD 6251	Divination and Intuition: Tools for Transformation
TSD 6252	Cultivating Discernment on the Spiritual Path
TSD 6253	Critical Media Literacy: The Politics of Representation, the Power of Narrative, and Shifting Landscapes
TSD 6302	Art as a Mirror of Evolving Consciousness
TSD 6303	Art, Science, and the Sacred
TSD 6326	Consciousness and the Brain: An Integral Study of the Brain and the Mind
TSD 6327	The Shadow's Gift: Find Who You Really Are

TSD 6524	Contemplative Ecology
TSD 6660	Narrative Research
TSD 6778	Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics
TSD 7026	Experiencing Jungian Psychology: A Basic Course
TSD 7027	Working with Your Dreams
TSD 7029	A Recent History of Psychedelic Drugs—Their Effects on Individuals and Society
TSD 7030	Buddhist Activism and Social Change
TSD 7046	Goodness, Evil, Politics, and Change
TSD 7047	Integral Sustainability: Personal and Social Transformation in a World on the Brink
TSD 7098	Integral Research: Art and Imagination-Based Methods
TSD 7149	Integral Society and Politics
TSD 7419	J. Krishnamurti and Transformation
TSD 7812	Advanced PhD Seminar: Consciousness and Spiritual Growth—Ordinary and Non-Ordinary States
TSD 7814	Advanced PhD Seminar: Spiritual Intelligence
TSD 8014	Creativity and Personal Transformation
TSD 8132	Understanding New Religions and Spiritual Movements
TSD 8134	Authority and Leadership in Spiritual Communities
TSD 8221	From Certainty to Uncertainty: Dancing with the New Sciences
TSD 8225	Evolution of Consciousness
TSD 8218	Basic Qualitative Research
TSD 7070	A Flickering Reality: Cinema and the Nature of Reality

#### IV. Comprehensive Exams—6 units

TSD 9610	Comprehensive Exam: Essay—Dissertation Literature Review
TSD 9611	Comprehensive Exam: Essay—Dissertation Research Methodology

#### V. Dissertation—0 units

TSD 6900	Thesis/Dissertation Proposal Writing Completion
TSD 7900	Thesis/Dissertation Seminar
TSD 8720	Thesis/Dissertation Proposal Support (required for students enrolled in TSD 6900)
TSD 8820	Thesis Dissertation Completion Support (required for students enrolled in TSD 7900)

## Course Descriptions

### **TLC 8801: TLC Learning Community (0 units)**

This course serves multiple purposes. It is designed to continue the community of online learners during the dissertation phase of their work. The online community fosters dialogue, reflection, and the exploration of scholarship as it relates to individual and collective interests.

### **TLD 5200: Creativity and Personal Transformation (3 units)**

In this class, we will explore the relationship between creativity and personal transformation. The word creativity is typically associated with the arts and the sciences. We will use a broader approach, assuming that our selves are a creative product. Central to this course will be the development of the ability to take research findings about the characteristics of the creative person or process and relate them to our experience. We will discover our own “voice” as we learn to strike a balance between the “academic” and the “personal” in our writing. Students are invited to see their lives as a creative process and to develop a creative vision of their future.

### **TLD 6125: Introduction to Leadership: Models, Maps, and Metaphors (3 units)**

This course provides an introduction to the larger body of knowledge and research in the area of transformative leadership. A key aspect of this course involves uncovering, exploring, and challenging students’ implicit assumptions about leadership and change in the context of the literature, and beginning the ongoing process of articulating their own vision of how they may best act as leaders in today’s global context.

### **TLD 6130: Ways of Relating: Interpersonal Collaboration Skills and Group Dynamics (3 units)**

This course addresses the fundamental nature of how human beings relate to each other, and how this affects the discourse and practice of leadership and systems change. Is the quest for domination inescapable? Are there other ways of conceptualizing human relations? If so, how do they manifest in practice? Students will explore the implications and applications of a plurality of ways of relating. The course focuses on the development of basic skills in group dynamics and team leadership, interpersonal communication, and self-understanding in a team context.

### **TLD 6142: Integral Leadership (1 unit)**

In five sessions, we will explore key concepts related to the two integral theory approaches to comprehending leadership: (1) developmental stages related to leadership; and (2) comprehensive mapping of concepts, models, and data. Subsequently, students will use this foundation to complete a short paper focusing on a leadership theory and mapping it to the integral mapping approaches or observing a specific leadership occurrence and reporting on it based on developmental stage theory or using the mapping approach. Papers will be submitted to the Integral Leadership Review for possible publication in their student paper series (five per year).

**TLD 6145: Leadership, Pluralism, and Creativity: Diversity in Action (3 units)**

The purpose of this course is to understand and experience the ways in which diversity can be a source of creativity and strength; to explore the challenges and opportunities confronted by leaders working toward creating productive, vibrant organizational environments that embrace differences; to learn how to move with increasing ease across and among diverse cultures in our work as leaders and in our daily lives in a multicultural, global society; to understand the theoretical and practical constructs that are helpful in this journey; and to deepen understanding of the impact of our own race, culture, gender, differing abilities, social class, and “sexual affectional” preference on leadership practices.

**TLD 6300: Ways of Knowing: Systems and Metaphors (3 units)**

This course addresses the ways in which leaders and change agents know and make sense of the world. The course explores the foundations of systems and complexity theories and their applications. The way metaphors can create different understandings of phenomena will be illustrated through the exploration of metaphors of organization.

**TLD 6301: From the Inside Out: Tools for Accessing Our Inner World (3 units)**

We’ve grown used to thinking that things happen to us from the outside in. We are small and the world is large. At birth we are supposed to be simple creatures who gradually look and hear and smell and touch, thus slowly accumulating all that we come to know. We supposedly learn behavior by rote, simply repeating the actions of others until they are also stored away, available for future use. In this view, everything happens from the outside in. This course is going to express a heresy: everything actually happens from the inside out. At birth, we are not simple creatures; we are already complex repositories of memories and behaviors. When we look and hear and smell and touch, we are not simply pulling in from the outside; we are reaching out from the inside. There seems to be something inside us that already knows who we are and who we will become. This course will present scientific support for this view, and teach a variety of techniques for accessing our inner world, including dreams, synchronicity, chakras, meditation, divinatory tools, light-and-sound machines, etc.

**TLD 6309: Applied Jung (1 unit)**

This course will provide a brief introduction into two Jungian concepts that everyone can apply in their lives: psychological types (especially how to deal with our inferior function), and the related area of the shadow. Knowledge of both allows us to confront many of life’s problems with our eyes wide open. (Not available for students who took TSD 7026: Experiencing Jungian Psychology.)

**TLD 6325: The Leadership Experience: Understanding the Will to Lead (3 units)**

This course explores the leadership experience through film, biography, and case study. It examines the leadership experiences of individuals who have demonstrated a will to lead. A focus of the course will be to consider common experiences shared by those who choose to lead.

**TLD 6349: Creating Communities and Coalitions (3 units)**

Leaders must be able to inspire, influence, and communicate effectively with others to make their vision a reality. This course addresses the role of communities, coalitions, and tribes in creating change. Topics covered will include the use of language, creating a vision, inspiration, influence, and creativity, communicating effectively, bringing people together, and setting an agenda for change.

**TLD 6555: Residential Intensive (0 units)**

During the two years of coursework, the students meet twice a year in the Bay Area for five-to-seven-day residential intensives. Students have the opportunity to meet faculty and staff, and to get to know one another. There are workshops, presentations, advising, as well as introductions to coursework. The intensives are an essential aspect of the learning experience, and participation is mandatory.

**TLD 6635: Transformative Leadership: Leading Ourselves among Others (3 units)**

This course serves as the first capstone project in the program. It provides students the opportunity to articulate their leadership philosophy, gives them feedback on their actual practice of leadership through a 360 feedback process, teaches them the skills to give (and receive) a 360 feedback, and teaches them how to develop their own vision of their role as leaders.

**TLD 6775: Power and Influence (3 units)**

This online seminar course concentrates on the relationship between power, influence, and responsibility, and how these might be applied to transformative leadership in the world today. The power invested in leadership, power arrangements within systems, and the play of power and influence within and between social groups all show up in different ways. Through selective historical and contemporary examples, together we will explore the ways power has been conceptualized over time in both East and West by important thinkers who closely studied power and the various ways power has been used, as well as how these ideas might be applied today.

**TLD 6796: Sexual and Gender Orientation: Research, Policy, Society, and Self-Awareness (3 units)**

Sexual orientation is broadly defined as the structure of a person’s sexual and/or romantic attractions to people of the same or opposite sex, or toward both sexes, while gender identity is how someone relates to gender expressions and self-identifies. Researchers have found that there is a spectrum of sexual orientations and gender identities ranging among being exclusively homosexual or lesbian, gay, bisexual, transgender, queer, or questioning, and research regarding each of these orientations will be examined. A huge amount of new research has updated historical studies on sexual orientation, and new attention is devoted to the theories, causes, contexts, and expressions of diverse sexualities and sexual fluidity. Psychosocial processes related to orientation and gender identity, including stigma, homophobia, and sexual and gender conforming and nonconforming behaviors, across the life course, will also be studied. Students will write a paper on a topic of their choosing to explore these issues.

**TLD 6797: Sexuality and Human Rights: Theory, Policy, Media, and Advocacy (3 units)**

This course is an introduction to the relatively new area of sexual, gender, and reproductive rights viewed from the perspectives of human rights and policy formation in the U.S. and globally. Interdisciplinary by nature, rights-based studies involve historical, social and cultural, political,

and media-based investigations. Each class will open with a recent media story that will focus discussion of transformational leadership in sexuality and rights. Each student will make one major presentation of a case study or paper that may be based on an actual Bay Area case study, or a state, national, or global policy issue.

**TLD 7042: Partnership in Action (3 units)**

Through direct application of the partnership model, this course offers students the opportunity to broaden and deepen their understanding of Partnership and Partnership Studies and put it into greater practice in the larger community. Students may choose from possible projects and associations with nonprofit and community organizations where a relationship with the Transformative Studies concentration has been established (such as the Center for Partnership Studies) or, with the instructor's approval, may design a project of their own choosing. Sixty hours of community engagement are required. Format: face-to-face intensive with continuation online.

**TLD 7562: The Power of Partnership (3 units)**

In this course, students are invited to explore the foundational concepts of Riane Eisler's cultural transformation theory and the partnership/domination template in both theory and practice. Together as a learning community, we will engage in a deep exploration of the significance of these models and the systems informed by them, as well as their practical application to our daily life and work. We will address such questions as: How might we shift to a new framing of how we think about human societies and our collective beliefs, behaviors, and policies? How would our worldview be different if we were to change the lens through which we view ourselves and those with whom we inhabit our world? What invisible configurations might become visible? How might these concepts be put into action for positive social change? How can you become an effective partnership leader?

**TLD 7585: Spirit, Compassion, and Community Activism (3 units)**

Through selective readings, discussion, and personal reflection, this course encourages students to put their spiritual values and beliefs into action in the larger community. The course is offered for 1–3 units with each academic unit requiring 30 hours of community service. Students can choose to serve in established organizations or create their own project with instructor approval.

**TLD 7996: Integrative Seminar I (1 unit)**

The Integrative Seminar leads up to the capstone project in the final semester. It is designed to develop an ongoing learning community in which students can integrate their work from other courses, learn how to learn and work together, and provide each other with support for work toward a capstone project.

**TLD 7997: Integrative Seminar II (1 unit)**

The Integrative Seminar leads up to the capstone project in the final semester. It is designed to develop an ongoing learning community in which students can integrate their work from other courses, learn how to learn and work together, and provide each other with support for work toward a capstone project.

Prerequisite: TLD 7996.

**TLD 7998: Integrative Seminar III (1 unit)**

The Integrative Seminar leads up to the capstone project in the final semester. It is designed to develop an ongoing learning community in which students can integrate their work from other courses, learn how to learn and work together, and provide each other with support for work toward a capstone project.

Prerequisite: TLD 7997.

**TLD 7999: Capstone: Action Project (3 units)**

This course involves putting into action what the students have learned during their two years in the program, integrating theory, reflection, and experience. Students complete work begun in Integrative Seminar courses through the design, implementation, and assessment of a capstone project. This is the second and culminating capstone course in the MA in Transformative Leadership. The following sentence is from the program description: "This program has been created for individuals who want to take the initiative and find ways to express their passion for making a contribution to the world." This course allows students to take that initiative and to find ways to express their passions.

Prerequisite: TLD 7998.

**TLD 8799: Independent Study (1–3 units)**

Coursework that extends a student's field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

**TSD 6136: Life Balance and Stress Management (2 units)**

This course is a practical introduction to the elements of life balance and stress management. We will define stress, distress, work-life balance, prioritizing, time management, and other stress-management concepts. We will use self-assessments and the students' own experience as an opportunity to explore these issues. This course will give individuals the effective skills to identify stress-related symptoms and help them to deal effectively with overcoming stress. They will learn specific tools that will immediately reduce negative stress, help increase productivity, teach them how to use energy in the right direction, and improve life balance. Creative projects, reflection papers, and proven relaxation techniques such as mindfulness and breathing exercises will be integrated into the course to facilitate the learning of students.

**TSD 6218: Buddhism and Psychedelics (1–3 units)**

Buddhism and psychedelics share a concern with the same problem: the attainment of liberation for the mind. While psychedelics lurk in the personal histories of most first-generation Buddhist teachers in Europe and America, today we find many teachers advising against pursuing a



path they once traveled. Few Buddhists make the claim that psychedelic use is a path itself—some maintain that it is a legitimate gateway, and others feel Buddhism and psychedelics don't mix at all. But just as Buddhism itself must be held to the test of personal experience and to the wholesomeness or unwholesomeness of the results, so also must the question of how, or if, psychedelics can be part of a dharma practice. The place of critical examination and analysis, and the freedom to make these discoveries for oneself, is an essential foundation of Buddhism and is found as far back as the Kalama Sutra. Alan Watts, one of the first prominent westerners to follow the Buddhist path, considered Buddhism and psychedelics to both be part of an individual philosophical quest. He was not interested in Buddhism to be studied and defined in such a way that one must avoid "mixing up" one's thinking about Buddhism with other interests, such as in quantum theory, Gestalt psychology, aesthetics, or psychedelics. We will explore differing views on the intersection of Buddhist practice and psychedelic use.

#### **TSD 6228: Indra's Web: Alchemy and Chaos Theory as Models of Self-Transformation (3 units)**

How is it that transformation comes about? In this class, we're going to look at two models of that process, both of which ostensibly look at outer transformation while unknowingly also speaking about inner transformation. One is an ancient model—Western alchemy—the other much more recent—chaos theory. Alchemy and chaos theory may seem to have little in common with each other or with spiritual transformation. But in fact, the two offer strikingly similar descriptions of the core processes of transformation. During the course, we will discuss in depth five critical insights they share (as well as many smaller ones) that provide a framework for the stages of self-transformation: (1) As Above, So Below; (2) Feedback; (3) Taking Apart/Putting Together; (4) Chaos/Emergence; and (5) The Philosopher's Stone. The insights learned from alchemy and chaos theory can help each of us on our own path toward wholeness.

#### **TSD 6235: Integral Approaches to Dreams (3 units)**

This course provides a foundation for an integral approach to dreams and dream work, in both theory and practice. It explores traditional and contemporary approaches to dreams as well as investigating models that attempt to integrate both. We inquire on the transformative role of dreams with integral philosophy. The course calls for a strong experiential component that addresses body, mind, and spirit in an integral perspective.

#### **TSD 6239: Technology and the Future of Humanity (3 units)**

The relationship of our species to its technology is complex, with some seeing technology as benign, focusing on what it enables us to do, and others viewing it negatively, focusing on what it does to us. All agree that technology is not an inert tool but a force with its own evolutionary dynamic and an unstoppable momentum, ever increasing in speed and complexity, even beginning to mimic life itself. But is this force propelling our species to ever greater evolutionary heights, or is it hurtling us toward disaster and collapse? This course will explore the relationship between our species—genetically adapted to a primitive foraging existence—and the manmade world we now inhabit, and will attempt to map the future of this unique and uncomfortable marriage between humans and their extensions.

#### **TSD 6244: Being in Pilgrimage: Sacred Travel (1–3 units)**

Sacred travel, or pilgrimage, is removing ourselves intermittently from ordinary reality, traveling a spiritual path, and opening fully to the opportunity for powerful and extraordinary experiences. It is movement to a place or places that hold power charged with the energy of antiquity, uncommon beauty, and/or a great spiritual teacher. Pilgrimage penetrates and transforms one's inner space where the physical world meets our spiritual reality. As this exploration involves planning, persistence, and often-considerable sacrifice, we will learn about how to prepare successfully for sacred travel. "Going forth" into a state of permanent homelessness was a key feature in the Buddhist tradition, so we will look primarily at the power places of Buddha in India for examples.

#### **TSD 6251: Divination and Intuition: Tools for Transformation (3 units)**

Divination is based on the belief that everything is connected. The course reviews the history of classical divination systems and explores how divination systems and synchronicities work, according to research by Carl Jung. We will also explore receiving information from paranormal sources. Authentic divination systems such as the Tarot and I Ching can serve as a two-way communication with the divine faculty of intuition within us, by which we can receive meaningful feedback and stimulating insights leading to transformation.

Prerequisite: TSD student.

#### **TSD 6252: Cultivating Discernment on the Spiritual Path (3 units)**

The spiritual path is like any other road—it's going to have its share of potholes and detours. Safe travel requires a quality rarely taught yet critically important in today's world: discernment. In this class, we learn how to cultivate the acute judgment and discrimination that will help us to live spiritual lives of intelligence, clarity, and authenticity. In learning how to navigate this "labyrinth of increasing subtlety," we will address such topics as these: Is enlightenment less about fireworks and bliss and more about dismantling illusions? How do we fully integrate our practice into daily living? What is ego, and how is it effectively worked with? What is the role of the body in spiritual integration? What are the cutting-edge insights about the integration of psychological and spiritual practice in Western culture? How do we navigate the complexity of the question of the spiritual teacher? What's the best way to work with the ego and the shadow? How can we avoid the subtle traps of spiritual bypassing?

Prerequisite: TSD student.

#### **TSD 6253: Critical Media Literacy: The Politics of Representation, the Power of Narrative, and Shifting Landscapes (3 units)**

This course offers an introduction to interdisciplinary critical media literacy studies, which examine the power dynamics of media landscapes as the production and consumption of meaning systems, identity construction, and culture industries. We will collectively explore a wide range of media genres, past and current, to analyze dominant narratives, the functioning of stereotypes, and the effects of branding at the intersection of economics and culture. From corporate greenwashing to interactive military video games to children's cartoons to news to presidential candidate ads, this course will provide a range of experience in applying critical media literacy skills toward awareness, advocacy, and action. With the terrain of media production shifting and converging in recent years, we will consider ways in which democratizing

platforms are expanding citizen journalism, audience-generated content, and participatory culture. What is the relationship between different forms of media, technology, and democracy? Whose voices circulate and how? What significant changes in stereotyped representation have occurred, and what has remained unchanged? How can deconstruction of heavily circulated representations and narratives foster engaged citizenship, critical dialogue, powerful reframes, and creative intervention?

Prerequisite: TSD student.

#### **TSD 6254: Exploring Beliefs and Reweaving the Fabric of Our Reality (3 units)**

Voltaire said, "If they can make you believe in absurdities, they can make you commit atrocities." What do you believe? Where did those beliefs come from? This online course explores the scientific, psychological, and spiritual origins of belief, as well as the neurology and the sociological consequences of beliefs. Beliefs are ideas and agreements about reality; they can be renegotiated and changed. Healing involves reinterpreting what you believe about what happened to you. But many of our beliefs are unconscious or unquestioned, part of the zeitgeist. One aspect of transformation is becoming aware of unconscious beliefs and prejudices, reexamining old beliefs, and considering new possibilities.

Prerequisite: TSD student.

#### **TSD 6255: Listening to Silence: Evoking a Spiritual Dimension in Inquiry (3 units)**

The prevailing epistemology of the traditional academy turns the subject of inquiry into an object, separate from the knower. In contrast, spiritual epistemology evokes the whole-making ground that unites knower with other. However, so pervasive is the prevailing epistemology that sincere methodological attempts to bring a more participative, inclusive, and mutual relationship between known and unknown is often thwarted or left wanting, denying an inquiry its spiritual dimension. Literature for this course discusses the limitations of Western epistemology through discourse in consciousness studies and in comparative literature using Buddhist and Indigenous epistemologies as contrast. In addition, the psychological resistance and existential dread that often accompany attempts to adopt multiple ways of knowing are explored through the contemporary Jungian idea of the cultural complex. On an experiential level, students will witness their own experience of silence that offers a threshold to a boundless ground. Silence paradoxically can be calming or terrorizing. This course is for those who choose either a theoretical or qualitative method for their dissertation inquiry.

Prerequisite: TSD student.

#### **TSD 6301: From the Inside Out: Tools for Accessing Our Inner World (3 units)**

We've grown used to thinking that things happen to us from the outside in. We are small and the world is large. At birth, we are supposed to be simple creatures who gradually look and hear and smell and touch, thus slowly accumulating all that we come to know. We supposedly learn behavior by rote, simply repeating the actions of others until they are also stored away, available for future use. In this view, everything happens from the outside in. This course is going to express a heresy: everything actually happens from the inside out. At birth, we are not simply pulling in from the outside; we are reaching out from the inside. There seems to be something inside us that already knows who we are and who we will become. This course will present scientific support for this view and teach a variety of techniques for accessing our inner world, including dreams, synchronicity, chakras, meditation, divinator tools, light-and-sound machines, etc.

#### **TSD 6302: Art as a Mirror of Evolving Consciousness (3 units)**

Art tells us what we were, what we are, and what we are becoming. Explore the superstructure of expanding consciousness through the lens of art and artifacts shaped by the magical, mystical, modern, and postmodern mind. Wilber, Combs, Gebser, and others create compelling frameworks from which to interpret the meaning of mankind's works of art. Students will use these frameworks to arrive at a deep understanding of the consciousness of the artisans that created these works and the times in which they lived. Utilizing the learning domains of both cognitive understanding and affective feeling, the class will enter the worldview of other stages of consciousness to develop a new sense of appreciation and wonderment for what has gone before, and a hopeful anticipation for where the path of expanding consciousness is leading.

#### **TSD 6303: Art, Science, and the Sacred (3 units)**

This course will explore the universal nature of the sacred and the sense of wonder, awe, and respect in the face of the cosmos that is experienced even by those who could call themselves agnostics. Instruction will include a visit to Siena, Italy, to see the Duccio altarpiece *The Virgin Enthroned* and discuss symbolism in religious art.

#### **TSD 6316: Consciousness and the Brain: An Integral Study of the Brain and the Mind (3 units)**

This course offers an introduction to the larger issues concerning the nature of consciousness and the brain. It will survey the most prominent theories of how the brain and consciousness are related and how they interact. It will also explore current topics such as consciousness in the left and right hemispheres, mirror neurons and the social brain, and the nature of emotion, thought, memory, and perception, much of this through fascinating case studies such as those by Oliver Sacks, Vilayanur Subramanian, and Michael S. Gazzaniga. The course will use a variety of readings, including Allan Combs's book in preparation, *The Protean Brain: A Metaphoric Tour of the Multifaceted Machinery of Thought, Reason, and Feeling*. No experience in the study of the brain is required, but it is recommended that students have some background or comfort with biological ideas.

#### **TSD 6327: The Shadow's Gift: Find Who You Really Are (3 units)**

"Someone who is brave enough to withdraw all his projections ... has succeeded in shouldering at least an infinitesimal part of the gigantic, unsolved social problems of our day," said Carl Jung in *Psychology & Religion*. The shadow is the great gift for growth provided by the psyche. This class will deal with why the shadow appears, the wisdom of the shadow, the nature of projection, hidden personalities, evil and the shadow, the shadow in the world around us, and methods of integrating the shadow. Honor the shadow, as in many ways it guides us to our destiny.

**TSD 6343: Create Your Own Religion: Design for the Twenty-First Century (3 units)**

Conflicts between different religions, between religion and science, and between believers and nonbelievers abound in today's world. The premise of this course is that an illuminating way to understand religious systems is to design one. For their designs, students will draw on the characteristics and functions of the more successful of existing religious systems, as well as on their own spiritual experiences. The goal will be to create a system compatible with science and appropriate to the cultures of the twenty-first century. This is not a course in comparative religion or spiritual paths. Students will be expected to design a viable, non-esoteric religious system in which the components—rituals, myths, etc.—are congruent with its core tenets.

**TSD 6524: Contemplative Ecology (3 units)**

Mainstream environmentalism calls for finding ways to continue to live as we have done, but in ways that sustain the resources of Earth. This seminar proposes that sustainability rests in a restructuring of ego and consciousness altogether, along the lines of what Thomas Berry calls "reinventing the human." This implies living in resonance with the self-organizing patterns of cosmogenesis, in the archetypal, quantum, ecosocial, and macrocosmic environments, not seeking foremost objectifyingly to manipulate the world for gain. The heart of this transformation in our way of life and in the structures of ego and consciousness is in finding satisfaction and delight in experience-as-such before it is dualized into subjects looking over the shoulder of every object for rewards external to the interaction itself. Contemplative traditions show us ways this nondualization takes place, and notable among them are philosophical Taoism and Neo-Confucian thinking that teach that the heart/mind (xin) of the sage contemplative is the heart/mind of Heaven and Earth. One significance of this nonobjectivizing alignment or coherence of self with the greater self of Universe-unfolding (heaven, Earth, and humanity) is that it allows seamless participation in/as the coevolutionary process trending toward the kind of self-organizing systems creativity-optimization described by Morin's complexity theory and Kauffman's idea of reinventing the sacred. It also demonstrates eco-contemplative conduct as a self-similar fractal or microcosm of cosmogenesis. In short, in contemplative—though not necessarily inert or quiescent—orientations, we find the kinds of intrinsic reward that surpass, or dehabituate, compulsions toward external gain. And thus we stamp less of an egocentric footprint on the natural systems of Earth to the degree that we attune, resonate, and integrate ourselves with, and as, cosmic cocreativity.

**TSD 6526: The Ecology of Ideas (3 units)**

All inquiry is situated in an ecology of ideas. This course will help students to identify, situate, and orient themselves in their ecology. The course will also address the role of theory in inquiry, and prepare students to develop and articulate their own theoretical orientation.

**TSD 6555: Residential Intensive (0 units)**

During the two years of coursework, the students meet twice a year in the Bay Area for five-to-seven-day residential intensives. Students have the opportunity to meet faculty and staff, and to get to know one another. There are workshops, presentations, advising, as well as introductions to coursework. The intensives are an essential aspect of the learning experience, and participation is mandatory.

**TSD 6598: Self-Creation and Self-Care (3 units)**

In this course, we will explore the phenomenon of self-creation, emphasizing the importance of self-care to ensure the sustainability of creative and transformative processes, including those occurring in an academic context. We will examine the humanistic psychology movement (with emphasis on Maslow's concept of self-actualizing creativity), creativity theory, and postmodern identity theory. We will also discuss self-care as a multidimensional construct with definitions varying as to who is involved, why self-care occurs, what is entailed, and how self-care is accomplished. The course includes an experiential component, and is particularly useful for addressing the challenges and opportunities of your academic journey and your own ability to foster your own self-creation and self-care, and those of students and colleagues.

**TSD 6640: Integral Growth and Development: Individual Growth and the Evolution of Consciousness (3 units)**

This course explores basic ideas about spiritual and psychological growth and development from childhood through advanced stages of adult maturation. It will give special attention to personal growth beyond the ordinary ("conventional") level of adult functioning. The course will be centered in, but not limited to, the integral philosophies of Sri Aurobindo and Ken Wilber.

**TSD 6648: The Evolution of Wilber's Integral Paradigm (3 units)**

Ken Wilber is one of the most celebrated integral thinkers of the present times, who according to many has most comprehensively integrated science and spirituality, politics and religion, medicine and psychology, ecology and spirituality, modernism and postmodernism, among many disciplines. Michael Murphy holds that his book *Sex, Ecology, and Spirituality* is one of the four most celebrated books of the last century. In a nutshell, his integral thoughts have a tremendous potential for application to many facets of our existence, specifically for students interested in human sciences and psychology. However, in order to understand the practical applicability of his thoughts, it is also important to understand the history of the evolution of his thoughts, which he has categorized from Wilber I to Wilber V. It is only in understanding the history of the evolution of his ideas that we will be able to understand and appreciate the larger picture so that we can apply it in a practical and scholarly discourse. In this course, we will specifically focus on Wilber II, III, and IV for understanding the history and fundamentals of his integral thought. We will study his magnum opus, *Sex, Ecology, and Spirituality*, and some other texts preceding it that led to the formulation of his integral paradigm. We will critically examine his integral paradigm while also using it for an intellectual and scholarly application of his ideas.

**TSD 6649: Introduction to Action Research (3 units)**

This course introduces students to the practice of participatory research methods referred to as "action research." To respond to the challenge of creating positive change, students are introduced to a systems approach to knowledge creation that includes stakeholder analysis and participatory interventions such as "learning history" and "appreciative inquiry." Emphasis is placed on developing capacity with action research skills for working with stakeholders to create actionable knowledge, thereby integrating personal reflection on action to leave the client system stronger. Participants are encouraged to stretch beyond the development of conceptual knowledge to design for collaborative

impact in their chosen arena. Students will therefore familiarize themselves with the philosophy of praxis that undergirds the participative orientation, but will emphasize the practical elements of (co-)developing an action research proposal with stakeholders. This proposal may be used as the basis for additional action research work—or for a project or dissertation—after the course.

### **TSD 6653: Interrelationship and Personal Accountability: The Art and Science of Evoking Transformation (3 units)**

Change is inevitable—knowing how to bring about change in ecologically mindful and enduring ways involves adroit blending of rigor and imagination in the practice of transformational dialogue. Using the classic book *Change: Principles of Problem Formation and Problem Resolution* (1974) and other written, audio, and film materials by Paul Watzlawick, John Weakland, and Richard Fisch—three of the most important architects of the art of transformational dialogue—as primary points of reference, this course will explore the science and art of change. Topics to be explored include comprehending complexity, self in the system, first- and second-order cybernetics, entering into and working with the logic of the system, understanding the influence of implied messages, avoidance of negation, engendering hope, and other aspects of the art and science of evoking desirable change.

### **TSD 6660: Narrative Research (3 units)**

The course follows the premise that stories are pivotal in constructing and expressing one's personal, cultural, and transformative experiences. We will explore the philosophical and methodological foundations for the conduct of narrative research. Students will gain basic skills in narrative research by conducting a small pilot study that includes collecting, analyzing, and interpreting personal narratives. Contemporary views of narratives, including arts-based approaches, will be discussed in relation to students' topics of inquiry.

### **TSD 6778: Spiritual Entrepreneurship: Reexamining Our Approaches to Money, Spirituality, and Economics (3 units)**

In light of worldwide economic uncertainties and expanding globalization in the current exchange economy, it can be challenging to determine how we can participate in ways that are in alignment with our personal values while also supporting ourselves. How can we revision money as a tool for spiritual development? Are there ways to augment our income while benefiting society? How do the religious/spiritual communities with which we are involved approach issues around spirituality and money? How can we come from a place of abundance instead of scarcity in our day-to-day lives? In this seminar course, we will explore our attitudes about money and spirituality, and look at established as well as emerging economic systems that might address these questions. We will investigate alternative economies such as “barter bucks,” “voluntary simplicity,” “LETSystems,” “sustainable communities,” “the gift economy,” “micro-lending,” etc. Students may choose to explore several systems more generally or a particular system.

### **TSD 6803: Sustainability and Ecology at the Findhorn Ecovillage in Scotland (3 units)**

A weeklong learning experience in Scotland's famous Findhorn Ecovillage, which includes community-building experiences such as dancing, dialoging, and working together, as well as lectures and hands-on learning of techniques and principles of ecology and community sustainability. Instruction will be given by a CIIS faculty member and by members of the Findhorn community.

### **TSD 6900: Thesis/Dissertation Proposal Writing Completion (0 units)**

Students have four semesters—two academic years—to complete the proposal. Students cannot enroll in TSD 6900 unless they complete all required TSD coursework. Students must be concurrently enrolled in TSD 6900 for Learning Community V and TSD 7900 for Learning Community VI.

### **TSD 7012: Introduction to Social Media (3 units)**

Students will take away from this course a set of conceptual tools, a vocabulary, and an analytical framework with which to recognize, understand, and more effectively manage new social practices online, together with a familiarity with the literature regarding social media and identity, community, collective action, public sphere, social capital, networks, and social media technology development.

### **TSD 7026: Experiencing Jungian Psychology: A Basic Course (3 units)**

This course will deal with the psychology developed by Carl Gustav Jung and its relevance for all of us. Jung was a truly original thinker whose ideas are still largely unknown or misunderstood. His view of reality was so different from the prevailing worldview that it has often been difficult for fellow psychologists and scientists to grasp what he actually meant. In this course, we will study the key central ideas of Jungian psychology: symbol, archetype, complex, psychological types, shadow, anima/animus, self, individuation, and more. The purpose is not simply to present new information but to help each of you explore how these ideas can expand your own life.

### **TSD 7027: Working with Your Dreams (3 units)**

Richard Grossinger, a seminal writer on dreams, wrote: “In a certain sense, dreams are realer than life. That is, they are closer to the roots of our being than daily waking events. If we exist in some ultimate terms, it is beyond the senses and beyond consciousness.” In this course, we are going to explore how to work with dreams, sometimes to interpret them but always to honor them. When we do so, we open a gateway to a source of information and support deeper than consciousness. Everyone taking this course will need to keep a dream journal and be prepared to share some of his or her own dreams with the class.

### **TSD 7029: A Recent History of Psychedelic Drugs—Their Effects on Individuals and Society (1–3 units)**

This course surveys the modern rebirth of psychedelic drugs in Western society. Looking at such material as the seminal discoveries of Gordon Wasson and Albert Hofmann, the psychological theories of Stanislav Grof, and the social-political activism of Timothy Leary, this course explores the impact and future of psychedelic drugs for scholars, scientists, and mystics.

### **TSD 7030: Buddhist Activism and Social Change (1–3 units)**

In this course, we will explore the relationship between activism; the effort to create positive change in the world; and Buddhist practice,



the cultivation of mindfulness toward wisdom, compassion, and enlightenment. Questions we will explore include the following: What distinguishes Buddhist activism from secular activism? Is there an inherent conflict between the Buddhist concept of “radical acceptance” and the active pursuit of social, political, or ecological justice? What is the dynamic relationship between the process of inner change and any larger shift in social arrangements?

**TSD 7046: Goodness, Evil, Politics, and Change (3 units)**

Current political rhetoric seeks to mobilize constituents against “evil” others. In this course, while reflecting on readings related to the diversity of cultural understandings of morality, students critically explore how social psychology and depth psychology each frame good and evil. Through this transdisciplinary approach, students critically assess their own relationship to a good/evil duality and their susceptibility to ideological and political rhetoric that dehumanizes the other and constructs the enemy.

**TSD 7047: Integral Sustainability: Personal and Social Transformation in a World on the Brink (3 units)**

Students will engage in readings and dialogue about sustainability while engaging in personal and community projects that promote sustainability at personal, social, and global levels. At the same time, through readings and discussions, students will be introduced to ecophilosophy and green psychology while exploring lifestyles that integrate body, mind, and spirit in a sustainable whole.

**TSD 7057: Integral Methodology: Integral Methodological Pluralism (3 units)**

This course begins with a survey of the wide range of research methodologies, or approaches to knowledge, suggested by Wilber’s AQAL model. In particular, it will examine methodologies from all four quadrants and in each case from both inner and outer perspectives. For example, the upper left (UL) quadrant concerns the inner life and can be seen from its own inner perspective (heuristic inquiry, phenomenology), or it can be seen objectively from an outer perspective (“structural” approaches such as Piaget’s developmental psychology, Loevinger’s ego development, etc.). Likewise, the lower left (LL) quadrant can be studied in its own interior (Socratic dialog, Buber’s “I and thou,” hermeneutics) or objectively from outside (Spiral Dynamics’ “value memes,” linguistics, European structuralism). The course surveys these methodologies, emphasizing those that deal with inner experience and social realities. Then students will concentrate on one or two methods of particular interest, developing a deeper knowledge of them and working in small groups to carry out and report a study using their method of choice.

**TSD 7070: A Flickering Reality: Cinema and the Nature of Reality (3 units)**

From quantum theory to chaos theory, from Freud to Jung, from manipulated memories to parallel universes, our sense of reality has been sent reeling. And where better to explore these radical changes than cinema? The course will explore the radical changes in our understanding and ourselves and illustrate them via a variety of highly creative and imaginative films that explore the limits of our world of experience.

**TSD 7077: History of Integral Thought and Action: Asia, Europe, and U.S. (3 units)**

This course covers a fascinating deep history of the roots of integral thought, leading all the way up to its present forms and applications. The course will explore the thought and lives of figures such as Sri Aurobindo and the Mother, Henri Bergson, Jean Gebser, Pierre Teilhard de Chardin, Joanna Macy, and Ken Wilber.

**TSD 7097: Transformative Learning in an Age of Connectivity (3 units)**

In this course, participants critically distinguish between embedded (cyclical) time, clock time, and virtual time through various readings, and discuss the merits of each to learning, particularly transformative learning. Additionally, participants experience these different kinds of time in a number of embodied and relational ways, including meditative practice, joining with peers in natural and contemplative settings, touring the city with the help of ICTs, sharing ideas with people who engineer ICTs, chatting with young people immersed in the connectivity culture, and having conversations with teachers who routinely broadcast creatively crafted learning in multimedia. Each learning day includes timescapes informed by the different kinds of time so that participants live all three.

**TSD 7098: Integral Research: Art and Imagination-Based Methods (3 units)**

Art-based inquiry and “imagework” are ways of knowing and perceiving that often precede, complement, or de-center literal description most commonly attached to qualitative inquiry. This course explores some of the modalities of art-based and image-based methods of inquiry through theory and the study of exemplars. Methodological issues discussed include the role of critical subjectivity; the nature of knowledge and its relationship to modes of discourse and presentation; and the applications of art-based or image work for studying psychospiritual phenomena. Prerequisite: TSD 8215.

**TSD 7099: Social and Cultural Roots of Western Esotericism (3 units)**

Esoteric movements in the West, from antiquity to the present, constitute an “underground stream” of thought and practice that is remarkably similar across venues and centuries. We will study the nature of esoteric movements, their defining characteristics, their similarities and differences, and the social and cultural milieus that surround their emergence. Using a transdisciplinary lens, this course will augment findings in the sociology of religion by including perspectives from intellectual history and comparative religion. The relationship between esoteric and exoteric religion will be a focus, as we attempt to discover how these respective forms of thought and practice function in society and culture. We will examine early movements (including those of the Essenes, the Pythagoreans, Greek mystery schools, and Gnostics), various heresies and cultic movements within exoteric religions (including the Cathars, the Albigensians, the Knights Templar, and devotional cults), as well as modern esoteric movements (including theosophy, anthroposophy, Rosicrucianism, and modern hermeticism). Students will research one or more movements in depth and will share their research with the class in a learning community.

**TSD 7123: Frodo’s Quest: An Integral Journey Toward Wholeness in *The Lord of the Rings* (3 units)**

This course is based on the principle that we each need to find our individual path to wholeness. J.R.R. Tolkien’s *The Lord of the Rings* presents seven such paths, each personified by an archetypal character (or pair of characters): (1) the Path of Curiosity (Merry and Pippin); (2) the



Path of Opposites (Legolas and Gimli); (3) the Path of the Wizard (Gandalf); (4) the Path of the King (Aragorn); (5) the Path of the Tragic Villain (Gollum); (6) the Path of Love (Sam); and finally (7) the Path of Transcendence (Frodo). The seven paths of the members of the Fellowship of the Ring in *Lord of the Rings* are all represented by male characters, but each of those paths is also available in our day for women. The story is unimaginable, however, without the three great heroines: Arwyn the Eternal Lover, Galadriel the Wisest of All Elves, and Éowyn the Female Warrior, each of whom will also be studied in this course.

#### **TSD 7129: Theory and Methods for Feminist and Critical Inquiry (3 units)**

An inquiry into feminist, womanist, and postcolonial theory and research practices with emphasis on qualitative research. Elements of inquiry, including worldview (cognitive ordering principles), epistemology (theories of knowledge), ontology (theories of reality), paradigm (templates for viewing the world), method (techniques for gathering information), methodology (theory and analysis of how research should proceed), and theory building, will be discussed in relation to feminist goals of inquiry and social justice. A framework of critical thinking from a cross-cultural, comparative, and transdisciplinary perspective will be integrated into feminist analysis. The class will be organized around a feminist/womanist pedagogy and will be oriented toward evolving a learning community within the class. Community inquiry will include experiential processes, shared dialogue, and appreciation of women's worldviews and cross-cultural perspectives. The instructor and teaching assistants conduct a course that involves co-creation and shared leadership by instructors and students.

Prerequisite: TSD 8215.

#### **TSD 7139: The Great Transformation: 1950–2050 in Cinema, Music, and New Media, and Creativity for the Future (3 units)**

This class takes a macroscopic look at rapid, diverse global change from 1950 to 2050. We will explore the lenses of popular culture through movies, music, and books that have shaped our ways of thinking and feeling about the future in the last sixty years, and engage in a lively conversation about what ideas, images, and stories we would like to see shape the next forty. Students are encouraged to relate their research interests or doctoral research topic to several framings of the future, to see how this examination may shed light on their research, and their research shed light on our collective future. The class will involve watching about six movies, listening to musical gems in various genres, and reading, so students may need to purchase either movies or a Netflix account for two or three months, which currently costs about \$25 to \$30.

#### **TSD 7149: Integral Society and Politics (3 units)**

This course will examine human society and its governance through an integral perspective. The historical evolution of human societies, from simple to complex, and the evolution of structures of social consciousness reflected in laws and constitutions will be examined using integral concepts developed by Allan Combs, Ken Wilber, Sri Aurobindo, and others. Through readings and discussions, students will be introduced to fundamental principles of governance, levels of governance, and the relationship of government to culture and economy in sustainable social systems. We will examine how viruses in existing society can be purified, and how our current forms of democracy can be transformed into integral democracies that foster security, prosperity, and peace in an age where technological advances have outpaced cultural and political transformation.

#### **TSD 7300: Narrative Research (3 units)**

Covers methods of working with narratives in research context—interviewing, analyzing, and reporting—and looks at the methodological, theoretical, and ethical issues of doing life-history research.

#### **TSD 7419: J. Krishnamurti and Transformation (3 units)**

An introduction to the person and teaching of J. Krishnamurti, this course examines his approach to thought, conditioning, religion, self-observation, education, meditation, and personal transformation. The class will explore the process of dialogue and will attempt to experience his teaching in personal awareness. The course is also an inquiry: does Krishnamurti's teaching constitute an integral approach to personal and societal transformation?

#### **TSD 7812: Advanced PhD Seminar: Consciousness and Spiritual Growth—Ordinary and Non-Ordinary States (3 units)**

This seminar examines theories and research about consciousness in its normal and altered states (ASCs) and their role in spiritual growth, healing, psychotherapy, creativity, and education. Different modalities of ASC (sleep and dreams, meditation, psychoactive and hallucinogenic drugs and plants, dissociative states, shamanic "journeys," and others) are discussed.

#### **TSD 7814: Advanced PhD Seminar: Spiritual Intelligence (3 units)**

Spiritual intelligence is an emerging field of inquiry now a decade old. This course explores the validity of the notion of spiritual intelligence, the practices fostering it, and current research in the field. Students are expected to work toward making an original contribution on a particular aspect of spiritual intelligence that connects to their scholarly inquiry.

#### **TSD 7900: Thesis/Dissertation Seminar (0 units)**

The advanced student's researching and writing of a thesis or dissertation progresses with the mentorship of, and in close consultation with, one's thesis or dissertation chair and committee.

Prerequisites: TSD 6900; advancement to candidacy.

#### **TSD 8003: The Grand Integral Vision: An Introduction to Integral Thought and Action (3 units)**

Integral visionaries and practitioners from Sri Aurobindo to Ken Wilber have provided the most comprehensive, relevant, controversial, and practical attempts to synthesize ancient, modern, and even postmodern understandings of the cosmos. This course examines the deep thought and practices of the most important of these with an emphasis on coming to a full appreciation of the radically new cosmos disclosed by the Grand Integral Vision. We examine this great vision while at the same time exploring its implications for spiritually informed personal growth and effective action in the world.

**TSD 8004: The Feminine Face of Science (3 units)**

This course briefly reviews the development of science as a masculine philosophy, examines the impact of feminism on it, and then expands on the qualities and ways of seeing offered by what Jung calls “the feminine principle.” We will explore the role for feeling, nurturing, receptivity, subjectivity, cooperation, relatedness, and intuition in the questions, methods, and goals of science. It is the instructor’s conviction that the feminine in both men and women can infuse science with a new spirit of cooperation and compassion. It can change long-held ideas about progress and about what makes “good science.”

**TSD 8005: Introduction to Transformative Studies (3 units)**

This course addresses the relationship between academic inquiry and personal transformation, as well as the transformation of inquiry. Applying insights from Jungian, feminist, and complexity theories, we will explore the role of the inquirer in every inquiry, how psychological factors and gender influence what and how we inquire, and the implications of the new science for our understanding of knowledge.

**TSD 8014: Creativity and Personal Transformation (3 units)**

In this class, we will explore the relationship between creativity and personal transformation. The word *creativity* is typically associated with the arts and the sciences. We will use a broader approach, assuming that our selves are a creative product. Central to this course will be the development of the ability to take research findings about the characteristics of the creative person or process and relate them to our experience. We will discover our own “voice” as we learn how to strike a balance between the “academic” and the “personal” in our writing. Students are invited to see their lives as a creative process and to develop a creative vision of their future.

**TSD 8016: Spiritual Teachers (3 units)**

This course will examine a number of diverse teachers of Eastern spirituality in the twentieth and twenty-first centuries. We will compare teachers along the dimensions of ontology, pedagogy, relationship with students, and goals. We will explore the questions: What constitutes legitimate authority in a spiritual teacher? How can spiritual seekers discern which teachers are appropriate for their needs? How are specific techniques of teaching (“crazy wisdom,” “guru-chela relationship,” “normative discipline,” or “authoritarianism”) experienced in the lives of students, and how do these techniques vary across teachers? In what ways are Eastern ideals of spiritual instruction compatible with or in conflict with Western cultural assumptions? Readings and discussion will include writings by teachers and reports from supportive as well as disaffected students.

**TSD 8120: Learning Community I (0 units)**

This course serves multiple purposes. It is designed to develop a community of online learners; to foster dialogue, reflection, and exploration about the coursework and its relationship to individual and collective interests; to develop or improve basic scholarly skills; and to integrate the material from the coursework. It also serves as an online homeroom.

**TSD 8125: Creative Inquiry: Scholarship for the Twenty-first Century (3 units)**

This course provides an introduction to research as a creative and transformative process. It will address issues such as the relationship between the academic and the transformative; what it means to be a scholar in the twenty-first century; how to get in touch with one’s research passion and integrate it into one’s coursework; how to think about research in a way that integrates personal reflection and personal growth with solid, grounded scholarship in an academic context; what the role of the literature review is and how to approach it; and how to develop one’s academic voice. The knowledge base is drawn from the philosophy of social science, educational and developmental psychology, creativity research, complexity, and inter- and transdisciplinarity theories and research.

**TSD 8130: Transdisciplinarity: Complex Thought and the Pattern That Connects (3 units)**

It is becoming increasingly clear that complex issues often cannot be addressed from the perspective of a single discipline. This course focuses on how research is conducted across disciplines. We will briefly explore the history of disciplines and inter- and transdisciplinarity, and study a number of exemplars that draw from disparate disciplines to assess a variety of possible strategies. Transdisciplinarity will be presented as an approach that is driven by inquiry rather than discipline; is meta-paradigmatic rather than intra-paradigmatic; requires a form of complex thought to organize knowledge in a way that connects and contextualizes, rather than separates and reduces; and acknowledges the central role of the knower in all-knowing. How can we learn to think across disciplines in a way that is inquiry based, when we have been taught to think inside our disciplinary silos? The work of a number of transdisciplinary exemplars will be studied in depth. Topics include how to develop a knowledge base in a multidisciplinary approach; how to research, review, and integrate perspectives from different sources relevant for the student’s research topic; how to develop a solid understanding of the dominant discourse(s) in one’s area of inquiry and address its limitations; and how to develop a theoretical framework for inquiry. The course will also cover how to integrate the knower in the known—how to reflect on how who we are and our values, assumptions, and blind spots play a role in our inquiry. Students will be able to ground all the work in this class in their chosen areas of inquiry.

Prerequisites: TSD 8125, TSD 8005.

**TSD 8132: Understanding New Religions and Spiritual Movements (3 units)**

The growth of religious and spiritual movements, both imported from other societies and originating in the United States, has implications for the way in which Americans address the sensibilities of spirituality and religiosity. This course offers several theoretical models for understanding the categories of new religions and provides a context for inquiry into why new religions are prominent in American society today. In addition, each student will select one new religious movement (NRM) to study in depth. Students will learn how to describe and analyze new religions demographically, ethnographically, and phenomenologically. Qualitative methods of interview, narrative, and questionnaire will be examined, and each student will gain familiarity with one or more of these methods. Each student will learn how to research an NRM by conducting an ethnography of the movement, including its beliefs, organization, any controversies surrounding the group, the experiences of members, the literature on the NRM, and how the NRM functions in the current religious milieu of the United States. Throughout the course,

students will be required to examine their own assumptions, beliefs, and personal stances regarding NRMs. At the end of the semester, each student will have grounding in the literature on NRMs, some sophistication in conducting online research, and a capacity for reporting others' religious experiences.

**TSD 8134: Authority and Leadership in Spiritual Communities (3 units)**

In the face of growing religious pluralism and spiritual eclecticism, religious groups with powerful, even authoritarian leaders are growing in number, while groups with little control over their members are declining in number. Sectarian, even fundamentalist movements are increasing in many world religions. Accusations of “brainwashing,” “undue influence,” improper sexual behavior, and imprisonment are leveled against authorities in all sorts of spiritual organizations, from established churches to small cults. This course will examine the creation and perpetuation of legitimate authority and leadership in spiritual communities, and how the attribution of charismatic power to leaders can lead to the development of illegitimate authority. We will analyze the nexus of sacred influence and secular power in a number of spiritual communities in order to understand how spiritual communities are associated with a number of social problems.

**TSD 8210: Self, Society, and Transformation (3 units)**

This course examines the relationship between self and society in a planetary context. It will address the nature of interconnectedness, examine new ways of understanding our planetary predicament, and introduce interpretive frameworks from the sociology of knowledge, the sociology of social change, and the study of cultures. Throughout the course, students will be invited to look at their own research inquiry through these particular lenses.

**TSD 8215: Varieties of Scholarly Experience (3 units)**

This course provides a general introduction to research methods, models of research, and research design. It includes an overview of the epistemological and ontological foundations of research, a survey of research methods, and the basics of research design. Students will reflect on the ways in which the human sciences have addressed very basic philosophical questions that have a profound influence on our research and our everyday existence. Students will learn how inquiry questions and values are related to specific methods and research designs.

Prerequisites: TSD 8125, TSD 8005.

**TSD 8217: Feminist Research Methods (3 units)**

Examination of feminist, womanist, and postcolonial epistemologies, ontologies, and methods from a transdisciplinary perspective. Development of a feminist praxis will include consideration of various feminist paradigms, postmodernism, standpoint epistemology, and theory combined with study of action research. Students will learn how to use specific feminist methods, including oral history, ethnography, content analysis, and collaborative inquiry, in an individual or group project.

Prerequisite: TSD 8215.

**TSD 8218: Basic Qualitative Research (3 units)**

This course is designed to give students an overview of basic qualitative research and develop skills required to conduct qualitative research. Students will select a research question and will use it to design a basic qualitative research project. Students will work independently on developing their research design. Assignments in this course will include experiential exercises for skill development that students will do offline, written assignments, and library research.

Prerequisite: TSD 8215.

**TSD 8220: Learning Community II (0 units)**

This course serves multiple purposes. It is designed to develop a community of online learners; to foster dialogue, reflection, and exploration about the coursework and its relationship to individual and collective interests; to develop or improve basic scholarly skills; and to integrate the material from the coursework. It also serves as an online homeroom.

**TSD 8221: From Certainty to Uncertainty: Dancing with the New Sciences (3 units)**

This course explores the revolutionary transformations in the Western worldview from the early Middle Ages to the present day—including pre-Renaissance worldviews; the rise of science with Bacon, Descartes, and Newton; the world of chaos theory; and the complementary postmodern vision of literature and society—and introduces the ideas of David Bohm, who believed that underlying the appearances of the world lies a deeper “implicate order.” The course also explores the implications for individuals and society of this transformation from certainty to uncertainty.

**TSD 8222: Bateson, Morin, and the Challenge of Complexity (3 units)**

Thinkers like Gregory Bateson and Edgar Morin have suggested that a key to humanity's progress is a new way of thinking, a thinking that does not polarize, decontextualize, and mutilate the fundamental complexity of life in search of simple answers. We will explore the profound works of Bateson and Morin, and address both their philosophical significance in the development of a new worldview and the relevance of their work for a wide range of issues, from ecology to education to politics to spirituality. Through the study of these authors, we will also explore the meaning and significance of wisdom and its embodiment in daily life.

**TSD 8223: Global Diversity and Creativity: Self and Society in a Planetary Context (3 units)**

Martin Luther King Jr. wrote that we all wake up in the morning and are “in the red” to people all over the world by the time we've had breakfast. This course is about uncovering this debt: becoming aware of our global interdependence, our planetary citizenship; understanding it as the result of historical global interaction and creativity; and exploring the implications for who we are, how we relate to others, and what we can do to see our global pluralism as an opportunity for tremendous creativity. Students are asked to follow Dr. King's suggestion and take a day in their own life to excavate their own global interdependence, studying the roots of what they take for granted in everyday life—their

clothes, food, ideas, housing, and cultural roots—and explore how the whole world is “inside them.” This course develops an understanding of the social and cultural dimensions of creativity in a global context. It also examines diversity as a naturally occurring phenomenon in all systems and explores the dynamics (interpersonal, structural, social) of diversity within the framework of scientific discoveries. Students study creative interaction in different times and places, and develop a new perspective on issues of diversity and identity from a knowledge base drawn on multidisciplinary research on creativity, global history, globalization, and hybridity. The final project is a publishable research paper illustrating one case study of global creativity related to the student’s own area of interest.

#### **TSD 8224: How We Know What We Know: Explorations in Epistemology (3 units)**

How do we know that what we believe is “true”? How reliable is the knowledge we base our actions on? How do we get trapped in limited and limiting ways of seeing the world, and how can we mobilize our creativity to break out of habits of mind? The focus of this course is how we know what we know and the radical implications that this subject has for our daily lives. It addresses issues of epistemology, developing an understanding of “post-formal thought,” complexity and systems theory, and multiple ways of knowing, including feminist and transpersonal perspectives. The stress is on learning to think contextually and relationally. How can we learn to think about complex, interrelated issues when we have traditionally been taught to break things down into the smallest of parts and eliminate the complexity? Can our understanding of the world be considered an act of co-creation? What are we to make of profoundly subjective, mystical, and transpersonal experiences? What kind of knowledge do they provide—and how can they be explored? What are the implications of epistemological reflection for our academic work and for our daily lives?

#### **TSD 8225: Evolution of Consciousness (3 units)**

Through art, literature, archaeology, and history, this course explores the evolution of human consciousness from its pre-human origins through the Neolithic and Paleolithic periods, through ancient history, and on down through the Renaissance to modernity and postmodernity. It will begin with the origins of the human mind as depicted in the writings of Merlin Donald and David Lewis-Williams, and continue with an inquiry into cultural and historical structures of consciousness with Jean Gebser, Ken Wilber, and Allan Combs. The course will be based in an ongoing dialogue and exploration of these topics on the Web, as well as requiring midterm and end-of-term papers.

#### **TSD 8227: Improvisation (1 unit)**

This course is designed for several overlapping interests: exploring your own affinity with improvisation; discovering the depth of possible ways of collaborating with others; and understanding that through improvisation both artists and non-artists can expand in a deeper participation with diversity. In other words, it is an opportunity for greater appreciation of improvisation in terms of both personal expression and its role in society. We will look at the consciousness involved in improvisation that facilitates growth within an individual or group; and we will aim toward a greater understanding of the factors that allow improvisation to be available in a given context, developing and sharing ideas for increasing flow in group situations. This will be an inquiry into improvisation and the conditions that evoke it. Looking at the ways social and personal perspectives influence our openness to improvisation, we will explore themes that are integral to the process. We will also discuss aspects of common culture and language that are antagonistic to improvisation. We will reflect on implications for learning and change inherent in improvisation.

#### **TSD 8320: Learning Community III (0 units)**

This course serves multiple purposes. It is designed to develop a community of online learners; to foster dialogue, reflection, and exploration about the coursework and its relationship to individual and collective interests; to develop or improve basic scholarly skills; and to integrate the material from the coursework. It also serves as an online homeroom.

#### **TSD 8420: Learning Community IV (0 units)**

This course serves multiple purposes. It is designed to develop a community of online learners; to foster dialogue, reflection, and exploration about the coursework and its relationship to individual and collective interests; to develop or improve basic scholarly skills; and to integrate the material from the coursework. It also serves as an online homeroom.

#### **TSD 8720: Dissertation Proposal Support (0 units)**

This course serves multiple purposes. It is designed to continue the growth of the community of learners established during coursework to foster dialogue and reflection about dissertation and its relationship to the individual and collective interests. (Required for all students who have completed all courses but not yet advanced to candidacy.)

#### **TSD 8799: Independent Study (1–3 units)**

Coursework that extends a student’s field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and approved by the Program Chair.

#### **TSD 8820: Dissertation Completion Support (0 units)**

This course provides an integral support space during dissertation writing. A wide range of issues covering mind, body, and spirit, and known to play a crucial role in timely dissertation completion, are addressed. Topics addressed will include stress management, self-creation, life-work balance, creativity and creative blocks, writing for publication, writing skills, community support, preparing for life after the dissertation, and more. Overall the focus is on framing the dissertation as a transformative process, and ensuring that students receive the integral support to remain focused and on track with their work and thrive during the process. The course will include numerous guest teachers. (Required for all students who have advanced to candidacy.)

**TSD 9610: Comprehensive Exam: Essay—Dissertation Literature Review (3 units)**

This course focuses on writing a literature review for the student's dissertation. This literature must be written in such a way that it can be submitted as a publishable article to a journal relevant to the student's interest area.

**TSD 9611: Comprehensive Exam: Essay—Dissertation Research Methodology (3 units)**

The second Comprehensive Exam outlines and articulates the methodology the student will use for the dissertation or equivalent. As well as showing how the student intends to apply the methodology, the paper must, among other things, explain why this particular methodology was chosen, where it is situated in the broad spectrum of available methodologies, and what its limitations are.



## **WRITING, CONSCIOUSNESS, AND CREATIVE INQUIRY**

### **MFA IN CREATIVE INQUIRY, INTERDISCIPLINARY ARTS**

### **MFA IN WRITING AND CONSCIOUSNESS**

#### **Department Chair**

Cindy Shearer, DA

#### **Core Faculty**

Anne Bluethenthal, MFA

Carolyn Cooke, MFA

#### **Visiting Faculty**

Brynn Saito, MFA

#### **Adjunct Faculty**

Randall Babtkis, MFA

Kris Brandenburger, PhD

Christian L. Frock, MA

Marisa Handler, MFA

Judy Grahn, PhD

Tricia Grame, PhD

Dia Penning, MA

Deirdre Visser, MFA

#### **Recent Mentors and Guest Artists**

Blanche Brown (dancer/choreographer); Ellen Sebastian Chang (theater director/writer); Melanie DeMore (solo artist/musician); Stephen Elliott (writer); Thaisa Frank (writer); Ruth R. N. Fraser (storyteller); Charlotte Gordon (writer/poet); Daphne Gottlieb (performance poet); Joanna Haigood (performer/choreographer); Daria Halprin (dancer, actor, writer); Keith Hennessy (performer/choreographer); Jane Hirshfield (poet); Shinichi Momo Iova-Koga (dancer/theater director); Stephanie Johnson (visual artist/light designer); Debby Kajiyama (dancer/choreographer); Diala Khasawnih (visual artist); Alonzo King (choreographer); Keba Konte (photographer); Sara Kraft (performance artist); Genny Lim (performer, writer); Laura Glen Louise (poet); Kitty Margolis (jazz vocalist); Sylvia Nakkach (composer/vocalist); Jose Navarrete (dancer/choreographer); Jesse Olsen (musician); Jenni Olson (filmmaker); Ann Packer (novelist); Lyssa Palu-ay (photographer); Karen Ryer (sculptor); Danzy Senna (writer); Zaid Shlah (poet); Erika Chong Shuch (director, performer); Thomas Simpson (actor/producer); Pireeni Sundaralingam (poet, neuroscientist); Lysley Tenorio (writer); Truong Tran (visual artist, poet); Debra Walker (painter); Gene Luen Yang (graphic novelist); Pamela Z (composer/musician/performer).

#### **Department of Writing, Consciousness, and Creative Inquiry**

The Department of Writing, Consciousness, and Creative Inquiry houses two full-time MFA programs—the MFA in Creative Inquiry, Interdisciplinary Arts, and the MFA in Writing and Consciousness. These two-year, 48-unit degrees are accomplished entirely through six weekend intensives per semester and supplemental online work.

All students in our department develop frameworks for understanding their art, which enable them to articulate the values that guide it, the heritages that influence it, and the purposes they have for it. We believe that artists who are aware of all the contexts that inform their work—and can articulate them well—not only create authentic and deeply felt work, but also are able to use them to establish or enhance their professional practices.

Our department encourages a deep engagement with diversity of all kinds; we value all forms of art as well as the rich, complex range of human experience. Our programs welcome artists of all disciplines (literary, visual, performing, media, and interdisciplinary). The interdisciplinary nature of our programs and an emphasis on reflective inquiry and transformation (for the artist and our society) make our MFA programs a laboratory for innovative, surprising, collaborative, and multigenre work. Students exit as a community of artists, with valuable connections to our MFA faculty—all are working artists—and local Bay Area guest artists and mentors. On the weekends when our students are in residence, we present Saturday Night @ CIIS, a guest artist series open to the entire community. These lively events include panels on sustaining a life as an artist; salon talks on artistic collaboration; and readings and performances by invited guests, MFA students, and MFA faculty.

Note: Writing, Consciousness, and Creative Inquiry also welcomes qualified students to take writing courses in our department. CIIS students in programs outside the MFA in Writing and Consciousness or the MFA in Creative Inquiry, Interdisciplinary Arts must take CIA 6996: The Art of Writing Workshop before enrolling in Writing and Consciousness (WRC) courses (such as WRC 7142, WRC 7138, WRC 7131, WRC 7087, or WRC 8888). For a complete list of courses, open to CIIS students who successfully complete CIA 6996: The Art of Writing Workshop, please contact the department chair.

## About the MFA in Creative Inquiry, Interdisciplinary Arts

*The only word an artist needs to hear is “Yes.”*

—Gertrude Stein

In the MFA in Creative Inquiry, Interdisciplinary Arts, we believe that art-making is a pioneering, transformative act that moves, often changes, sometimes revolutionizes culture. To achieve this, we ask our artists to become more aware, reflective and adept, willing to expand their skills and capacities and able to place their own work within a creative inquiry that takes them more deeply into the nature and meaning of their art. Artists also discover and then get the chance to exploit interrelationships among the arts and the diverse, interdisciplinary perspectives on art they are exposed to by bringing what they learn back into their art practice and using it to create art that is truly innovative, has deep impact, or powerfully challenges personal or cultural perceptions. Our students expand their artistic vision, define their aesthetic niche, place themselves in a historical context, enrich their art process, participate in interdisciplinary discourse about the contemporary arts, experiment with new ways of crafting art, and advance their professional options.

We invite artists practicing or trained in a single discipline, those who cross disciplines (writer-performers, artist-dancers, actor-musicians, for example), or any artist drawn to interdisciplinary inquiry to join us. Students work closely with our faculty of active artists, both in small courses and one-on-one (in person and online). Visiting artists lead workshops and are invited to present at our guest artist series, Saturday Night @ CIIS, so that our students’ journeys are enriched by multiple perspectives.

Creative Inquiry, Interdisciplinary Arts, along with the MFA in Writing and Consciousness, contains a significant professional development component, including second-year courses in teaching, arts administration, editing and publishing, and community arts.

The curriculum is deeply interconnected and emphasizes four things (1) art-making as a cross-disciplinary or multidisciplinary activity (making artists more aware of and better able to use ideas and techniques from other art forms); (2) interdisciplinary studies of art history and practices; (3) diverse perspectives on what it means to make art; and (4) achieving career aspirations as an artist and/or in teaching or activism, or within nonprofits or community organizations.

## About the MFA in Writing and Consciousness

*If writing is thinking and discovery and selection and order and meaning, it is also awe and reverence and mystery and magic.*

—Toni Morrison, “The Site of Memory”

The writers in the MFA in Writing and Consciousness program—a supportive community of faculty and students—encourage and challenge each other to create beautiful, powerful work, literature that changes lives. Our approach combines intellectual rigor with playful curiosity and the willingness to take risks and experiment in workshop, art, and craft courses. Studies in consciousness, theory, and the relationship of contemporary literature to history bring the greater world into our writing. We do not believe that literary artists exist in a vacuum or that artists must separate from the culture to create; rather we hold the view that art provides a profound method for engaging self and culture and that it can transform the individual and the world. Our poems, stories, essays, novels, memoirs, and multigenre work may aim to change the world, develop the consciousness of both writer and readers, or simply delight and surprise our readers.

The MFA in Writing and Consciousness program has an unusual multigenre, multidiscipline approach, and a strong focus on diverse, international, contemporary literary models. Courses on the art and craft of writing combine writing instruction with an education in reading as a writer and an overview of the history of, and contemporary practices in, the writing genres. These courses combine art and craft instruction with an education in reading as a writer and an overview of the history and contemporary practices in the writing genres. This combination of courses, focusing on genre and then specific craft elements (that may cross genres), exposes students to the essential techniques and current practices in a variety of types of writing, while allowing them to develop dexterity as writers and proficiency in various literary forms.

Students work closely with our faculty of active writers, both in small courses and one-on-one (in person and online). Visiting writers lead workshops and are invited to present at our guest artist series, Saturday Night @ CIIS, so that our students’ journeys are enriched by multiple perspectives.

## Admissions

Applicants must meet the general admissions requirements of the Institute. Information about application procedures and deadlines, and transfer of credit, can be found in the CIIS catalog. Students must complete their bachelor’s degree before beginning the programs: there is no requirement as to the field of study of the undergraduate degree. Students can demonstrate appropriate levels of accomplishment and commitment to their art by means of work samples and personal statements.

We welcome students from a wide variety of backgrounds; however, the Admissions Committee may ask students with limited arts or writing experience to supplement their degrees with some additional CIIS coursework. Our programs offer entrance in fall semester only. Applicants submit the following:

- Academic transcripts.
- Autobiographical statement (five to seven pages) incorporating the following questions: What interests you about the MFA at CIIS and what prepares you for it right now? What project or projects are you currently working on? How would you describe yourself as a writer or artist and what influences or experiences have been central for you?
- Vision statement (one to two pages): What would you like to accomplish during your MFA? Where do you see yourself five years after graduation? What do you hope to achieve artistically? Professionally?

- Two letters of recommendation (one from an academic advisor or someone familiar with the applicant's ability to do academic work, and one from a supervisor in a recent professional or volunteer setting).
- Art sample:
  - MFA in Creative Inquiry, Interdisciplinary Arts: Submit a work sample from your art practice (15-to-20-page manuscript for writers, CD for performers or visual artists).
  - MFA in Writing and Consciousness: 15-to-40-page sample of imaginative writing (fiction, creative nonfiction, poetry, mixed-genre work, or some combination of the above).

These items and the personal interview are all considered in the Admission Committee's decision. The Graduate Record Examination (GRE) is not required.

## Creative Inquiry, Interdisciplinary Arts Curriculum Overview

This 48-unit degree results from two full-time years of coursework, which can be accomplished entirely through weekend intensive and online work, and culminates in completion of a substantial artistic project, developed with and supervised by an MFA faculty member. The curriculum offers students four different kinds of educational experiences: (1) MFA Workshop for Interdisciplinary Artists; (2) Creative Inquiry and consciousness coursework; (3) Interdisciplinary Arts Seminars (interdisciplinary and art practice seminars); (4) The Artist in the World (professional development for interdisciplinary artists). All CIA and WRC courses are graded as Pass/No Pass.

## Core Requirements

All students complete the minimum units in each category. All students complete 18 units of Workshop (includes MFA workshop and MFA project).

## Student Learning Outcomes for the MFA in Creative Inquiry, Interdisciplinary Arts

Goal 1: Students become more sophisticated and accomplished artists.

SLO 1.1: Students demonstrate that they can reflect on and make use of multiple art forms in their original work.

SLO 1.2: Students' MFA project proposal documents an understanding of their own work, including its accomplishments; areas for further development; and artistic goals, values, and lineage.

SLO 1.3: Students complete a final MFA project that meets contemporary standards.

Goal 2: Students enhance their craft through exposure to new skills and by integrating diverse interdisciplinary or inter-arts perspectives, forms, or approaches into their artwork.

SLO 2.1: Students develop a vocabulary for talking about their craft to others and develop skills in at least two new craft elements or forms.

SLO 2.2: Students are aware of diverse arts perspectives and traditions, and can successfully analyze and critique the art and craft of professional works and the work of their peers.

Goal 3: Students can place their work in a historical and contemporary aesthetic context and learn to frame their own creative work as a form of inquiry.

SLO 3.1: Students display deep insights into the personal, historical, contemporary, aesthetic, moral, and social issues that inform their work and can critically reflect on the relationship between their own work and diverse traditions, genres, and disciplines.

SLO 3.2: Students can write or present cogent analyses or reflections that demonstrate an understanding of diverse traditions, genres, and disciplines.

SLO 3.3: Students develop the ability to deliver nuanced cross- or multigenre presentations that explore the intersection of art and creative work as a form of inquiry.

Goal 4: Students develop the capacity to create sustainable lives as artists.

SLO 4.1: Students develop a portfolio of work that prepares them for professional advancement.

SLO 4.2: Students develop an artist's business plan, career objectives, and ways to implement them.

SLO 4.3: Students acquire skills and knowledge of the field to begin or develop careers in teaching, administration, community arts, or freelance work.

## Curriculum

### MFA in Creative Inquiry, Interdisciplinary Arts—48 units

#### I. Interdisciplinary Arts Workshop and MFA Project—18 units

CIA 7091 MFA Workshop I

CIA 7092 MFA Workshop II

CIA 7712 MFA Project: Two semesters

#### II. Creative Inquiry (6 units)

CIA 7071 Aesthetics of Value

CIA 7105 Creative Inquiry for Artists

### III. Interdisciplinary Arts Seminars: Inquiry and Practice—9–12 units

- A. CIA 7223 Interdisciplinary Arts Seminar—3 units
- B. Arts Practice Seminars—3 units  
Select at least one from the following:
  - CIA 7202 Arts Practice: Inter-Arts
  - CIA 7203 Arts Practice: Performance Arts
  - CIA 7204 Arts Practice: Sound Arts
  - CIA 7205 Arts Practice: Visual Arts
- C. CIA 8888 Special Topics—1–3 units

Sample special topics: The Art of Directing; The Art of Solo Performance; The Craft of Choreography; Movement and Metaphor: Improvisation and Play in Inter-modal Arts Practice; From the Inside Out: Creating the Artist's Voice; Ritual Theater Workshop: Performance as Social Change.

### IV. The Artist in the World—6–12 units

- CIA 7038 Interdisciplinary Pedagogy
- CIA 7056 The Business of Art; OR
- CIA 8888 Special Topics
- WRC 7128 The Artist in the World: Preparing the Artist's Portfolio

### V. Electives—6 units

Select from the following:

- CIA 7106 Art History and Meaning
- CIA 7218 The Artist as Administrator
- CIA 7301 Teaching Practicum
- CIA 7302 Community Arts Practice I
- CIA 7303 Community Arts Practice II
- CIA 8799 Independent Study
- CIA 8888 Special Topics
- WRC 7085 Editing and Publishing

Students may also take courses from the “Writing and Consciousness” and “Elective” categories of the MFA in Writing and Consciousness curriculum, and from other CIIS programs as approved by their advisor.

## Course Descriptions—MFA in Creative Inquiry, Interdisciplinary Arts

### CIA 6996: The Art of the Writing Workshop (1 unit)

This course is offered as a prerequisite for coursework in the MFA in Writing and Consciousness. Students who wish to take MFA writing courses must successfully complete this course first. In this workshop, students develop their own writing by learning new techniques for writing and how to reflect on their writing and others' in a workshop setting. Students also learn how to read and respond to work as writers, develop skills in self-editing, and expand their writing range. Because this course offers students the chance to see how readers respond to their work, it is particularly helpful for writers interested in learning how to write for wide-ranging and diverse audiences.

### CIA 7038: Interdisciplinary Pedagogy (3 units)

This course asks students to explore and define their philosophies of teaching and learning, along with the nature of learning environments and teacher-student relationships. Topics include designing learning events for adults and community groups, managing classrooms, scaffolding lessons, and structuring courses. Students will gain experience teaching in a simulated classroom, facilitating discussion, responding to student work, and assessing themselves and their learners. They will also develop a teaching opportunity and offer it in a learning environment (from classroom to community organization) that meets their career goals.

### CIA 7056: The Business of Art (3 units)

As artists, we need to bring as much heart and creativity to the business of survival as we do to our art itself. The class encourages students to think and identify as visionary entrepreneurs who transform their dream into a reality and develop a plan of action and an overview for the next steps they need to take to make their vision into a lifework that supports them financially. Grounded in the vision plans, we will collectively develop materials that can be used for fundraising, promotion, Web design, etc. This course is designed to provide an environment in which all students are supported in looking both inward and outward, bringing disparate aspects of their creative life into a comprehensible whole, rooted in their deepest values.

### CIA 7071: Aesthetics of Value (3 units)

An interdisciplinary inquiry into aesthetics that explores the ideas, principles, and preconceptions that drive artists, which culminates in students, articulating their aesthetic “lens” and preparing their own aesthetics statement. Students will explore thinkers such as Sappho and Plato as well as artists and aestheticians in the current artistic discourse and will critically reflect on their own points of view.

### CIA 7091: MFA Interdisciplinary Arts Workshop I (6 units)

In this workshop, students explore how the arts intersect, interrelate, and rely on each other by using their own artwork as the primary course

text. Topics covered include the formal applications used in a variety of art forms, techniques each artist has drawn on, artistic process, and influences. Students keep journals, study texts from a variety of art forms, and begin to develop a vocabulary and a method for responding to each other's work. Expert mentors introduce additional interdisciplinary perspectives on art practice and work with each student to develop an individual art project.

#### **CIA 7092: MFA Interdisciplinary Arts Workshop II (6 units)**

A follow-up to MFA Interdisciplinary Arts Workshop I, this course allows students to build on the skills and expertise of the first semester, while offering a new perspective and approach. Students' work continues to be the primary course text, and students continue to work with outside mentors, keep online journals, and read and reflect on texts from a variety of art forms as they develop a body of their own work and a plan for the MFA Project.

#### **CIA 7105: Creative Inquiry for Artists (3 units)**

This course helps students to discover their artistic heritages and to locate the social, political, historical, psychological, and spiritual factors at the center of their art-making. Students learn how to turn these factors into creative inquiry, a discovery-oriented process, which ultimately expands and deepens their art practice. They explore a variety of questions: What do I care about as an artist? What are the concerns embedded in my work, and how can I be curious/learn more about them? Who are my artistic ancestors and peers—and what can their creative inquiry/art work teach me? Creative inquiry may also include exploration of myth, dreams, reality, illusion, and the roles of trust, confidence, and taking risk in creative work. WCC students only or by WCC chair permission.

#### **CIA 7106: Art History and Meaning (3 units)**

An interdisciplinary inquiry into art history that culminates in students' "claiming" a lineage for their art-making. Students explore art history from an interdisciplinary perspective, examining historically how the arts have interrelated and informed each other, and how the work of other artists makes their work possible. Students become more expert and fluent in the history of their own art form and related arts, discover and claim their particular lineage, and become more able to reflect critically about the evolution of the arts.

#### **CIA 7202: Arts Practice: Inter-Arts (3 units)**

This course, offered on a rotating basis with other arts practice courses, fosters students' aesthetic and skill development in their inter-art practice through arts instruction, intensive artwork, class sessions, and individual and/or small-group meetings (with faculty or mentors), as well as readings on the history and practice of inter-art forms. Students will integrate at least two art disciplines and/or develop collaborative work with another artist. Focus is on artistic process, purpose, and discipline and/or specific craft elements (across genres), as well as essential techniques and current practices.

#### **CIA 7203: Arts Practice: Performance Arts (3 units)**

This course, offered on a rotating basis with other arts practice courses, fosters students' aesthetic and skill development in performance arts (movement, dance, theater, and other dramatic arts) through arts instruction, intensive artwork, class sessions, and individual and/or small-group meetings (with faculty or mentors) as well as readings on the history and practice of performance. Students may examine choreography or performance, exploring, challenging their patterns of expression, increasing their movement/performance "tools," and expanding their movement/performance technique and style. Focus is on artistic process, purpose, and discipline and/or specific craft elements (across genres), as well as essential techniques and current practices.

#### **CIA 7204: Arts Practice: Sound Arts (3 units)**

This course, offered on a rotating basis with other arts practice courses, fosters students' aesthetic and skill development in uses of sound (voice, tone, music, electronic, or others) through arts instruction, intensive artwork, class sessions, and individual and/or small-group meetings (with faculty or mentors), as well as readings on the history and practice of performance. Students develop their voices or their ability to make, capture, or manipulate sound in their work. Focus is on artistic process, purpose, and discipline and/or specific craft elements (across genres), as well as essential techniques and current practices.

#### **CIA 7205: Arts Practice: Visual Arts (3 units)**

This course, offered on a rotating basis with other arts practice courses, fosters students' aesthetic and skill development of a visual or craft object through arts instruction, intensive artwork, class sessions, and individual and/or small-group meetings (with faculty or mentors), as well as readings on the history and practice of visual arts. Students explore uses of image, symbol, or theme in their work or expand their technical skills. Focus is on artistic process, purpose, and discipline and/or specific craft elements (across genres), as well as essential techniques and current practices.

#### **CIA 7218: The Artist as Administrator (3 units)**

This course focuses on helping artists to develop their skills and capacities as arts managers and administrators—so that they can initiate or further develop their own arts business or nonprofit organization. Topics covered may include opportunities with arts organizations, the realities of and challenges of today's economy, management skills, and practical information such as developing business plans or establishing and managing a nonprofit organization. In addition, students will learn how to collaborate successfully with community or arts organizations or businesses.

#### **CIA 7223: Interdisciplinary Arts Seminar (3 units)**

This interdisciplinary seminar takes a topic, concept, issue, or theme (offered on a rotating basis) and asks students to reflect on it through multiple disciplines and artistic exploration. In this course, students get the chance to engage academic perspectives as a way to launch the artistic process. As students examine the topic together, they also create interdisciplinary art together. Students will write short critical works and develop individual and group art projects. Work generated in this seminar may be presented to the public. Sample topics include



Intersection of the Arts, Science, and Spirituality; Western Concert Dance: Modernism, Post Modernism; and Memoir as an Interdisciplinary Art Form.

#### **CIA 7300: Internship (1–2 units)**

Students in this course will have a chance to develop their professional art and/or writing skills through an internship with CIIS's Communications Department.

Prerequisites: CIA 7092; CIA and WRC students only.

#### **CIA 7301: Teaching Practicum (3 units)**

In this course, students further develop and implement the interdisciplinary teaching philosophy they articulated and perspectives they acquired in Interdisciplinary Pedagogy—identifying the writers, artists, or groups/learners they want to reach and focusing on articulating and practically implementing their career goals as teachers. Students develop a career plan and a set of workshops or courses as well as a portfolio of readings, exercises, and assignments. They will interview and meet with learning organizations and will offer a course or workshops either as a community class or through one of these organizations. Students will also receive a teaching assessment and acquire the skills to assess their own work as teachers.

#### **CIA 7302: Community Art Practice I (3 units)**

Becoming a community artist is a valuable skill that artists in all disciplines can develop in addition to the technical expertise and professional experience they already have. Community art is based in the belief that cultural meaning and creativity reside with the community and that the task of the community artist is to aid community members in freeing their imaginations and giving form to their creativity. In this class, students will learn about the history of community arts practices and current trends in the field, and will embody a community arts project through group process, exercises, and working collaboratively. Students will only design and implement arts projects in the community.

#### **CIA 7303: Community Art Practice II (3 units)**

Building on the community artist skills and experience they acquire in Community Art Practice I, this course focuses on helping students to develop the skills they need to create sustainable partnerships and collaborations in their communities. Students identify social, political, cultural, or spiritual issues central to their communities and organizations, artists, and community members who may be collaborators or partners, and they envision, develop, and present a significant community arts project. Students explore the funding opportunities available to community artists.

#### **CIA 7712: MFA Project (3 units)**

For two semesters, student-artists develop an artistic project that reflects their core values and expands the possibilities for their lives as artists. Students work with a single faculty advisor throughout the year. Students include a statement of their aesthetics in the project. The following are examples of MFA projects:

- A completed book-length manuscript
- A fully produced dance concert or theatrical or musical performance
- An original song cycle written and performed
- An art exhibition
- A collection of poetry suitable for publication
- An original CD or DVD suitable for distribution

#### **CIA 8799: Independent Study (1–3 units)**

Coursework that extends a student's field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, and signed by the department chair.

#### **CIA 8888: Special Topics (1–3 units)**

A course of study not currently encompassed in the curriculum but relevant to the topic of creative inquiry/interdisciplinary arts.

### **MFA in Writing and Consciousness Curriculum Overview**

This 48-unit degree results from two full-time years of coursework, which can be accomplished entirely through weekend intensive and online work, and culminates in completion of a book-length literary project. The curriculum offers students four different kinds of educational experiences: (1) writing workshops, (2) seminars on the Art of Writing, (3) consciousness coursework, and (4) the Artist in the World (professional development for literary artists). All WRC and CIA courses are graded as Pass/No Pass.

#### **Core Requirements**

All students complete the minimum units in each category. In addition, all students complete 18 units of Writing Workshop (includes MFA Workshop and MFA Project).

#### **Student Learning Outcomes for the MFA in Writing and Consciousness**

Goal 1: Students become more sophisticated and accomplished imaginative writers.

SLO 1.1: Students demonstrate that they can reflect on and make use of multiple genres in their writing.

SLO 1.2: Students' MFA project proposal documents an understanding of their own work, including its accomplishments; areas for further development; and artistic goals, values, and lineage.

SLO 1.3: Students complete a final MFA project that meets contemporary standards.

- Goal 2: Students enhance their craft through exposure to new skills and by integrating multidisciplinary forms or approaches into their artwork.  
 SLO 2.1: Students develop a vocabulary for talking about their craft to others and develop skills in at least two new craft elements or forms.  
 SLO 2.2: Students are aware of diverse literary perspectives and traditions, and can successfully analyze and critique the art and craft of professional works and the work of their peers.
- Goal 3: Students develop an understanding of historical and contemporary approaches to literature and consciousness.  
 SLO 3.1: Students display deep insights into the personal, historical, contemporary, aesthetic, moral, and social issues that inform their work, and can critically reflect on the relationship between their own work and diverse traditions, genres, and disciplines.  
 SLO 3.2: Students can write or present cogent analyses or reflections that demonstrate an understanding of diverse traditions, genres, and disciplines.  
 SLO 3.3: Students develop the ability to deliver nuanced cross or multigenre presentations that explore the intersection of writing/literature and consciousness.
- Goal 4: Students develop the capacity to create sustainable lives as artists.  
 SLO 4.1: Students develop a portfolio of work that prepares them for professional advancement.  
 SLO 4.2: Students develop an artist's business plan, career objectives, and ways to implement them.  
 SLO 4.3: Students acquire the skills and knowledge of the field to begin or develop careers in teaching, editing and publishing, performance, gallery work, community arts, or freelance work.

## Curriculum

### MFA in Writing and Consciousness—48 units

- I. Writing Workshop and MFA Project—18 units  
 WRC 7093 MFA Workshop I  
 WRC 7094 MFA Workshop II  
 WRC 7712 MFA Project: Two semesters
- II. Writing and Consciousness—6 units  
 CIA 7105 Creative Inquiry for Artists  
 WRC 7124 Contemporary Literature: Perspectives and Practices
- III. The Art of Writing—9–12 units  
 Select from the following:  
 WRC 7087 Writing as Art: The Art of Text/Image  
 WRC 7131 Poetic Forms: The Art of Poetry  
 WRC 7138 Invention and Revision: the Art of Fiction  
 WRC 7142 Re-creating the Real: The Craft of Nonfiction  
 WRC 8888 Special Topics (1–3 units)
- Sample special topics: Poetry and Performance; Text and Image; Memoir; Nonfiction Writing for the Soul; Creating Scene and Dialogue; Photography; The Craft of Choreography; Poetry and the Neuroscience of Perception.
- IV. Professional Development: The Artist in the World—6–9 units  
 The following courses are required:  
 WRC 7128 The Artist in the World: Preparing the Artist's Portfolio  
 CIA 7038 Interdisciplinary Pedagogy
- V. Electives—9 units  
 Select from the following:  
 CIA 7218 The Artist as Administrator  
 CIA 7301 Teaching Practicum  
 CIA 7302 Community Arts Practice I  
 CIA 7303 Community Arts Practice II  
 CIA 8888 Special Topics  
 WRC 7083 The Art and Craft of Teaching Writing  
 WRC 7085 Editing and Publishing  
 WRC 7206 Editing and Publishing Practicum (3 units)  
 WRC 8799 Independent Study  
 WRC 8888 Special Topics

Students with interdisciplinary arts interest or experience can substitute courses offered in the MFA in Creative Inquiry, Interdisciplinary Arts curriculum for some Art of Writing requirements. Students may also take up to six Writing and Consciousness and/or elective units from any graduate CIIS program with advisor approval.

## Course Descriptions—MFA in Writing and Consciousness

### **WRC 7032: The Art of the Essay: Nonfiction Writing for Head and Heart (3 units)**

In *At Large and At Small*, Anne Fadiman shares the following about the “state” of the essay: “Today’s readers encounter plenty of critical essays (more brain than heart) and plenty of personal—very personal—essays (more heart than brain), but not many familiar essays (equal measures of both).” In this class, students will get the chance to write essays in a wide variety of forms and explore how the essay-creating process requires them to look within their own heads and hearts so that they insightfully engage their readers emotionally and intellectually. Students will also read personal, lyrical, historical, critical, familiar, and experimental essays and will examine the role of research in essay writing.

### **WRC 7039: The Poetry of Use (3 units)**

This is a poetry class for anyone interested in the poetics of engagement. We will look at poetry across time and cultures to understand how poetry is used to resist and rejoice. This is not a technique class. It is a class for both poetry lovers and poetry haters. It is an opportunity to understand why and how poetry matters.

### **WRC 7051: Unlocking the Voice: Using Fragments and Reenactments in the Narrative of Personal Discovery (2–3 units)**

How do we get insight into our own lives, into how other people lived, through art? How do we (re)construct facts from our lives, from history, and turn those into art? From Shakespeare to Romare Bearden, from Sappho to Cindy Sherman, we’ll look at poetry (the entire collection of Shakespeare’s sonnets and Sappho’s fragments) as well as the visual image (collage and photography) to tap into the consciousness behind a work of art. This is an advanced poetics course that includes an investigation into formal composition, uses of fragments, visual imagery, realism, and symbolism. From ancient to postmodern, we’ll channel it all and stir it into writing exercises produced each class. The course will explore the roots of “vision” and “inspiration,” and harness these concepts to discipline and formal practice evidenced by the writers and artists we study here. Why Cindy Sherman? Her own face is clay. Sherman reminds us through constant remaking of her own image that Shakespeare’s princes are also clay. Ditto Sappho. Ditto Bearden: material as artifact—collage as history and memory. Whether we approach the work as dreamers or as authority figures, as the humiliated or the indignant, the betrayed or the deceiver, the alienated or the inseparable, we will train our eyes to notice significant details and collisions in the texts and patterns of both written and visual art.

### **WRC 7052: Critical Theory (3 units)**

This course brings critical texts to life, focusing on the reading and discussion of current trends in literary criticism, while keeping in mind deeper roots. This is critical theory for writers, offering the beginning or sophisticated critic a chance to develop an understanding of the uses, abuses, and relative power of language. Moving from self to other to social contract, the chosen texts represent a broad spectrum of ideas, enabling the writer to hone not only analytical skills but also a deeper sense of his or her place and lineage within the greater social and literary environment.

### **WRC 7083: The Art and Craft of Teaching Writing (3 units)**

The teaching of writing offers a combination of pleasure and play, of patient progress interspersed with sudden insights and new levels of ability. The craft of teaching writing involves learning the skills to manage and lead discussions, to develop effective syllabi and assignments, to understand different learning styles and modes of teaching, and to create and sequence lesson plans. The art of teaching writing involves exploring differing philosophies about what it means to teach writing, from innovative pedagogical practitioners like Paolo Freire, bell hooks, and Dorothy Allison. In this class, students will have a chance to develop and practice hands-on teaching as well as to write their own syllabi, assignments, and statements of teaching philosophy. Participants will learn how to create collaborative learning communities that allow their students to transform their reading, writing, and understanding of themselves and the world.

### **WRC 7084: Art, Action, and Power (3 units)**

*Throughout the world, artists are redefining the role of an artist in society and calling on the power of art to spark environmental action.*

—June LaCombe

The artist, as creator of individual testimonies or of activist happenings, can serve as a mirror for current realities or a catalyst of social change. Participants in this course will explore and define their own relationships to the intersections of art, social change, and the roles of artists—inside and outside society.

### **WRC 7085: Editing and Publishing II (3 units)**

In this course, students will have the opportunity to learn every aspect of independent publishing and will learn about the literary world in its many permutations (including trade, academic, independent, and fine press publishing). The course will cover such issues as copyright, contracts, and submitting work within the current publishing industry. One of the greater goals of this course is to aid writers in beginning to locate their own work within the contemporary publishing landscape.

### **WRC 7087: Writing as Art (3 units)**

Much contemporary teaching about writing focuses on the writing process as a tool for self-discovery and personal growth or on writing as a process of effective communication. We’ll examine the relationship between word and image work in writing—and you will complete projects that allow you to develop writing as art objects and writing pieces that actively make use of aesthetic elements. Students develop and create various writing as art objects—such as postcards, visual/written maps, illustrated “books,” and boxes built from text and image.

**WRC 7093: MFA Workshop I (6 units)**

This workshop focuses on learning how to read as a writer, to write as a reader, to offer helpful responses to work in progress, and to challenge old habits and assumptions. This multigenre workshop inspires cross-fertilization of ideas and techniques. The primary focus of this course will be course participants' work, but writing exercises and pertinent readings will further open us up to a wide range of aesthetics, voices, and artistic and craft techniques. The aim is not to reach consensus, or to establish a particular aesthetic or set of rules, but to expand each writer's self-awareness and capacity to develop a unique, extraordinary voice and body of work.

**WRC 7094: MFA Workshop II (6 units)**

A follow-up to MFA Workshop I, this course allows students to build on the skills and expertise of the first semester by offering a new perspective or approach. Students' work continues to be the primary course text, and students continue to work with outside mentors, keep online journals, and read and reflect on texts from a variety of art forms as they develop a body of their own work and a plan for the MFA Project.

**WRC 7124: Contemporary Literature: Perspectives and Practices (3 units)**

This course asks students to engage modern and contemporary literature through the social, psychological, and spiritual movements of the modern/postmodern eras. Making use of interdisciplinary perspectives, the course invites students to consider how new ideas, cultural events, and social or technological developments have sparked or inhibited creative work, and how/when/why art shapes or shifts culture.

**WRC 7128: The Artist in the World: Preparing the Artist's Portfolio (3 units)**

In *The Gift*, Lewis Hyde writes that in the modern world, "works of art exist simultaneously in two 'economies,' a market economy and a gift economy." Artists, writers, and performers need to find ways to survive emotionally and financially, and to discover not only how they want to bring their projects into the public realm, but how they want to engage the world politically, socially, and imaginatively. Topics covered may include artist's statements; book proposals; CVs and cover letters; grants, fellowships, and residencies; emotional resilience in the face of the world's responses to our art; and ways of identifying not only the types of day jobs that work well for different temperaments and skill sets, but also the agents, publishers, galleries, or performance venues most likely to be interested in a given artist's work.

**WRC 7131: Poetic Forms: The Art of Poetry (3 units)**

Poets have actively used writing as a means to change our perceptions and society. From the disruptive mosaics of the modernists to the mathematical permutations of the oulipo, the avant-garde has sought change through the reshaping of form, thereby disrupting meaning's tendency toward rhetoric and the curtain of its untruth. This class offers an intense survey of poetics designed to give writers (whether or not they have experience with poetry) more tools for approaching the sound, rhythm, and adhesive nature of language, with attention to the strategies of contemporary experimental and avant-garde poetics.

**WRC 7138: Invention and Revision: The Art of Fiction (3 units)**

In this methods/workshop course, students experiment with the imaginative possibilities of such narrative elements as traditional and alternative structures, points of view, language and imagery, complications of character, the handling of time, and significant detail. The class analyzes selections from a diverse, international group of writers and texts—traditional and experimental, classic and contemporary, insider and outsider. Each student's unique vision, subject matter, and voice is honored and strengthened in the course of this work.

**WRC 7142: Re-creating the Real: The Craft of Nonfiction (3 units)**

An in-depth study of the art and craft of nonfiction that may include the personal essay, travel writing, the spiritual autobiography, social and political commentary, cultural critiques, stories of place and more. In our reading of both published essays and the work of participants, we will examine the methods, stylistic possibilities, and ethics of writing about real people and real situations and the boundaries of fiction/nonfiction. We will also consider the place of nonfiction in constructing a literary life, nonfiction as a persuasive tool for change, and the audiences for various kinds of nonfiction.

**WRC 7206: Editing and Publishing Practicum (3 units)**

In this course, students expand on the work of the first semester by (1) deepening their exploration of the publishing landscape and their own potential places within it; and (2) publishing *Mission @ Tenth*, the department's inter-arts magazine. Working with the *Mission @ Tenth* editor, students edit and design the magazine and develop a plan for distribution.

Prerequisites: WRC 7085; WCC students only or by WCC chair permission.

**WRC 7300: Internship (1–2 units)**

Students in this course will have a chance to develop their professional art and/or writing skills through an internship with the Institute's Communications Department.

Prerequisites: WRC 7094; WRC or CIA students only.

**WRC 7712: MFA Project I and II (3 units)**

Developed over two semesters; participants work with a single faculty advisor throughout the year as they develop their thesis: a minimum of 70–100 pages of fiction, creative nonfiction, poetry, or cross-genre work, and a substantial self-reflective essay.

**WRC 8799: Independent Study (1–3 units)**

Coursework that extends a student's field of inquiry beyond current CIIS courses. Requires a syllabus and contract signed by the student and faculty member, signed by the department chair.

**WRC 8888: Special Topics (1–3 units)**

A course of study not currently encompassed in the curriculum but relevant to the topic of writing and consciousness.



# **General Information and Policies**





# Admissions Policies

## Admissions Policies

California Institute of Integral Studies actively seeks a culturally and socially diverse student population. Decisions regarding admission are based on consideration of (1) potential for success in the chosen field of study based upon past academic or professional achievement, and motivation for educational and personal development; and (2) the congruence of the applicant's interests with the philosophy and purpose of the program and Institute.

## Applying to CIIS

To apply online, visit the CIIS website at [http://www.ciis.edu/Admissions\\_and\\_Financial\\_Aid/Applying\\_to\\_CIIS.html](http://www.ciis.edu/Admissions_and_Financial_Aid/Applying_to_CIIS.html).

While we recommend that applicants apply online, we do offer a paper application. It can be downloaded from [http://www.ciis.edu/Admissions\\_and\\_Financial\\_Aid/Applying\\_to\\_CIIS.html](http://www.ciis.edu/Admissions_and_Financial_Aid/Applying_to_CIIS.html) and mailed to

CIIS Admissions  
1453 Mission Street  
San Francisco, CA 94103

We cannot accept faxes.

For more information, please contact the Admissions Office at 415.575.6154.

All admissions materials must be received by the Admissions Office before a personal interview is offered. A complete application includes the following:

1. Nonrefundable \$65.00 application fee.
2. An autobiographical statement (length dependent on program), including a personal history and an explanation of why you have chosen to apply to CIIS and to the program of choice.
3. A statement of educational and professional goals and objectives—one page unless otherwise stated in the program description (not required of bachelor of arts applicants).
4. Official transcripts from all postsecondary institutions attended, including non-U.S. universities.
5. Two letters of recommendation and an academic writing sample, if required by the program. See the requirements for specific programs listed in the academic programs section.
6. Résumé of work, volunteer experience, and community activities if required by the program.

Applicants may apply to only one graduate program at a time. If an applicant is accepted to a program and wishes to apply to another, she or he must decline acceptance to the first program in order to be eligible to apply to the new program. Upon declining acceptance to one program and applying to another, acceptance to the original program is invalidated.

## Application Materials

Written materials can be emailed to [materials@ciis.edu](mailto:materials@ciis.edu). Letters of recommendation can be emailed; be sure that your recommender includes his or her full contact information. CIIS cannot print artwork, art samples, photographs, etc. Please submit your written materials as Microsoft Word .doc or Adobe .PDF versions. Be sure to include your name on every document. Please note that the Admissions Office will hold on to admissions materials for one year; after this time, files will be purged.

## Personal Interviews

Interviews are required by the BA Completion program, most MA programs, the PsyD program, and all PhD programs. After all the documents have been received, qualified applicants will be contacted to arrange an interview. Most interviews for fall admissions will be conducted during the months of February and March for the MA, PsyD, and PhD programs. Interviews for the BA Completion program will be conducted in April for fall admissions. An in-person interview is preferred by most programs; however, an interview by phone or Web may suffice for students living outside a 500-mile radius of the Institute or for students in exceptional circumstances. The interview structure and format vary according to program.

## Academic Requirements

Individual program admission requirements can be found at [http://www.ciis.edu/Admissions\\_and\\_Financial\\_Aid/Admission\\_Requirements.html](http://www.ciis.edu/Admissions_and_Financial_Aid/Admission_Requirements.html).

## Graduate Programs

1. Applicants to MA programs must have a BA or BS from a regionally accredited institution.
2. Those applying to PhD programs must have an MA or its equivalent from a regionally accredited institution in an appropriate discipline.
3. Students with an MA in an unrelated field may be admitted to a PhD program with additional course requirements.
4. Applicants to the Clinical Psychology doctoral program must have earned a BA or BS for regular standing, and an MA, an MS, or a minimum of 40 semester units in psychology or counseling for advanced standing (see the academic programs section for details).

5. A grade point average of 3.0 or higher from previous academic institutions is required by all programs, with the exception of the Doctor of Psychology program, which requires a 3.0 grade point average in the final two years of undergraduate study for regular standing and a 3.25 average for advanced standing. See the individual program descriptions for additional requirements.

## **Undergraduate Program**

1. Applicants to the School of Undergraduate Studies must have earned a minimum of 60 semester units of transferable credit from an accredited college. Up to 30 of these units may have been earned through satisfactory test results from the College-Level Examination Program (CLEP) or the Excelsior College Examinations (ECE). The maximum number of total units a student can transfer is 84, with 75 being the maximum for lower-division units. Students who enter the program with fewer than 75 total transferable semester units may petition for academic credit for life experience (see the academic programs section for details). Coursework marked by a grade of C-, D, D-, or F, or coursework falling under the rubric of "physical education," is not transferable. Coursework taken twice for credit will be counted only once. Developmental or remedial coursework that cannot be applied toward a bachelor's degree will also not be accepted.
2. Applicants must demonstrate a readiness to explore and develop their life direction or vocation, a commitment to learning that incorporates significant personal growth, a willingness to work within a group setting, and college-level communication skills.

## **Admissions Application Deadlines**

Applications may be accepted after these deadlines, pending availability of space.

### **Fall**

All CIIS programs admit students in the fall semester. The admissions application priority deadline for entrance into the fall semester for all graduate programs is February 1. Applicants will be notified of the admissions decision by April 1. The fall priority application deadline for the BA program is April 1.

### **Spring**

The following programs also admit students in the spring semester. The application priority deadline for spring is October 15.

#### *School of Undergraduate Studies*

- BA in Interdisciplinary Studies

#### *School of Professional Psychology & Health*

- MA in Counseling Psychology with a concentration in Integral Counseling Psychology
- MA in Integrative Health Studies

#### *School of Consciousness and Transformation*

- MA in Anthropology and Social Change
- MA in East-West Psychology
- MA in Philosophy and Religion with a concentration in Asian and Comparative Studies
- MA in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
- MA in Philosophy and Religion with a concentration in Women's Spirituality
- PhD in Anthropology and Social Change
- PhD in East-West Psychology
- PhD in Philosophy and Religion with a concentration in Asian and Comparative Studies
- PhD in Philosophy and Religion with a concentration in Philosophy, Cosmology, and Consciousness
- PhD in Philosophy and Religion with a concentration in Women's Spirituality

## **Full Admission**

Full admission to CIIS programs is based on consideration of (1) the applicant's potential for success in the chosen field of study based upon past academic/professional achievement, maturity, and motivation for educational and personal development; (2) the congruence of the applicant's interests with the philosophy and purpose of the program and Institute; and (3) a complete application with all supporting documentation. California Institute of Integral Studies actively seeks a culturally and socially diverse student population.

## **Provisional Admission**

CIIS may admit applicants provisionally when the institution the applicant is currently attending has yet to confer the degree. CIIS will convert this to full admission only upon receipt of an official transcript showing the degree has been conferred. Provisionally admitted students are not eligible to receive financial aid and may only register for one semester. It is strongly recommended that students who still hold provisional status by the first day of classes NOT enroll because of the financial implications of this status. Students should speak with the appropriate admissions counselor if they have questions.

## **Conditional Admission**

CIIS may admit applicants conditionally when the program believes the applicant has the potential to complete the program successfully but the applicant does not meet all of the program admissions criteria. Conditionally admitted graduate students are required to receive grades of "P" or "B" or higher in their first 9 units. Conditionally admitted undergraduate students are required to receive grades of "P" or "C" or higher in their first 12 units. "I" (Incomplete) grades are insufficient. Depending upon the applicant's record, the program may require additional conditions to be met. CIIS will convert the status from conditional to full admission only when these conditions have been met. Should the

applicant not meet all the conditions of their acceptance by the end of the first semester, their offer of admission will be rescinded and they will be withdrawn from any registered classes. Conditionally admitted students are eligible to receive financial aid. These policies apply to newly admitted students.

### **Enrollment Deposit (Nonrefundable)**

Upon notification of acceptance into a degree program and to secure a place in the program, students are required to submit a nonrefundable enrollment deposit. Admitted students who do not pay a deposit will not be guaranteed enrollment in their respective program. The deposit is credited to the student's account and is applied toward tuition.

Students who submit an enrollment deposit will have it forfeited if they do not enroll in the intended term.

### **Reapply: Previously Accepted Applicant**

The admissions acceptance offer is valid for one semester. Students not accepting our offer of admissions for the fall or spring semester may reapply to the same program within one year. Applicants will be required to submit a new admissions application and a one-page statement describing the reasons for not enrolling previously and addressing any circumstances that have changed and will now permit them to enroll. All other application materials are waived, with the exception of official transcripts if the student attended another institution of higher education since originally applying to CIIS.

This policy will NOT guarantee admission; students may be re-interviewed by the program. All application and deposit fees, if previously paid, are waived.

### **Rejected Applications**

An applicant denied admission by a program may contact the appropriate Admissions Counselor to discuss the steps needed to bolster the application and reapply in the future. However, please keep in mind that the Admissions Office cannot answer questions concerning the specific reasons an application was rejected. All admissions decisions are final.

### **Readmission to Active Status**

Students who have become inactive because of a break in attendance must apply for readmission by completing an Application for Readmission available from the Admissions Office: [http://www.ciis.edu/Admissions\\_and\\_Financial\\_Aid/Applying\\_to\\_CIIS.html](http://www.ciis.edu/Admissions_and_Financial_Aid/Applying_to_CIIS.html). Applicants for readmission are required to meet current admissions requirements. Students must submit this Application for Readmission by the deadlines listed by the Admissions Office. Students must pay a readmission fee at the time the application is submitted.

The Program Chair or his or her representative will receive an Application Requirements Confirmation Form for the applicant seeking readmission. The chair or the representative will indicate which materials are required for the new application. The Program Chair may place conditions on the readmission or deny it. Students applying for readmission are notified by an official letter from the Office of Admissions of the program's decision to admit or deny. At the same time, the Admissions Office will forward to the admitted student and the Registrar's Office the program's list of conditions placed on readmission, if any, and its list of which current degree requirements have yet to be met.

Students who left in a warning or probation status must have the approval of the program and the Committee on Academic Standards to return to the Institute. The application for readmission is first reviewed by the program. The Program Chair may specify special conditions or requirements and must describe which units are accepted for the current degree and which requirements have yet to be met. If the program is recommending readmission, it forwards the file to the Committee on Academic Standards along with a plan specifying how the student will return to satisfactory academic standing.

Special attention should be paid to doctoral students who had been admitted to candidacy prior to becoming inactive. Doctoral candidates who fail to register continuously and who have not been granted a leave of absence must be readmitted to candidacy as well as to the graduate program. The program should notify the Dean of Academic Administration and Planning and the Registrar's Office regarding the status of the dissertation committee, current relevance of the dissertation topic, whether the Proposal meets current standards, age of the coursework, any conditions to be placed and means of monitoring progress. The program may impose additional coursework for the program of study prior to readmitting the student to candidacy.

### **Transfer Credit**

CIIS has established criteria to evaluate work submitted for consideration for transfer credit, and the applicant or student must demonstrate that the learning experience meets these criteria.

The following policies pertain to transfer credit for both undergraduate and graduate programs:

- Credits, not grades, transfer.
- Credit will only be granted if the subject matter is applicable to the individual's degree objective.
- Credits are not accepted for transfer to CIIS certificate programs.
- Credit must be college level—developmental or college-preparatory courses are not accepted for transfer.
- Continuing Education Units (CEU) are not accepted for transfer.
- Units taken in audit status are not accepted for transfer.
- The same transfer credit will not be applied toward more than one CIIS program; this holds true even if the credit was graduate-level and applied toward a CIIS undergraduate program—it will not later be applied to a CIIS graduate program.

- Credit from non-U.S. institutions may be accepted for transfer provided that acceptable documentation demonstrates that these institutions and their courses are equivalent to CIIS requirements; this documentation can be obtained by submitting non-U.S. transcripts for a course-by-course evaluation to World Education Service.

## Undergraduate Transfer Credit

The School of Undergraduate Studies (SUS) accepts up to 84 units of transfer credit and must be able to accept up to 60 for an applicant to be fully admitted. These units may be earned through any combination of the following:

Source	Restrictions
Accredited community or junior colleges*	75-unit limit
Accredited four-year institutions	84-unit limit, with up to 75 in the lower division and up to 40 in one subject area (potentially more than 40 for interdisciplinary studies)
Accredited university extension programs for professional development	12-unit limit, evaluated on a case-by-case basis
Advanced Placement (AP) examinations; College Level Examination Program (CLEP); Excelsior College Examination (ECE)	30-unit combined total limit; not awarded after the start of the first semester
Professional Military Education (PME) evaluated by the American Council on Education (ACE)	Limited, evaluated on a case-by-case basis

\* Community or junior college credit is accepted for transfer in accordance with the Intersegmental General Education Transfer Curriculum (IGETC). All California community and junior colleges participate in IGETC, and most indicate IGETC-approved courses in their course catalogs. The responsibility for the selection of the proper courses for transfer credit, however, rests with the student.

The following are further policies pertaining to undergraduate transfer credit:

- Courses must be completed with a grade of C or better to be accepted for transfer.
- Transfer credit will not be accepted more than once for identical or significantly similar courses of study. For instance, if the individual has taken two introductory biology courses, CIIS will accept only one for transfer credit. CIIS may require course descriptions to determine course content overlap.
- Graduate-level courses may be accepted in transfer for undergraduate credit.
- Courses taken in correspondence are acceptable for transfer.
- The following credits will not be accepted for transfer:
  - Life experience credit (i.e., learning portfolio) granted by other institutions; however, individuals may submit previously created portfolios for credit assessment through CIIS's Prior Learning Portfolio.
  - Physical Education units except in these specifically defined areas: dance; yoga; some forms of martial arts.

## Graduate Transfer Credit

The School of Professional Psychology & Health and the School of Consciousness and Transformation both accept graduate-level transfer credit. These units must

- be no more than one-sixth of the total units required for the student's program;
- have been completed at an accredited institution;
- have been earned at the graduate level with a grade of B or better;
- not have been used to satisfy requirements for a previously earned academic degree;
- be approved for transfer by the candidate's academic advisor after being evaluated for content and quality.

The Master of Art programs in Counseling Psychology require that one year of practicum training be taken at CIIS. Practicum training units will not be accepted in transfer.

The following further policy pertains to graduate transfer credit:

- Professional Military Education (PME) or training courses evaluated by the American Council on Education (ACE) may qualify for transfer credit. In considering the ACE recommendation, CIIS assesses the level and determines the amount of credit.

This policy also pertains to credit transferred from a CIIS degree program from which a student has graduated.

## Unit Applicability between Changed Programs

A student changing from one program to another may be eligible to have CIIS units already earned apply toward the degree requirements of the new program. The number of these units is not subject to the one-sixth rule that applies to credit transferred from a degree program from which a student has graduated (see "Graduate Transfer Credit"). The chair of the program to which the student is requesting to be changed determines which units, if any, are accepted in transfer. The program is responsible for notifying the student and the Registrar's Office of this information, of which requirements the student must fulfill, and of any other conditions the student must meet. If any units from the original program are to be used in another program, such units cannot be used again in the original program if the student completes the second program and then returns to the original program.

## Special Students (Non-degree)

Individuals who wish to take courses without enrolling in a degree or certificate program may request to register as a Special Student. See “Special Student Registrations” in “Registration and Grading Policies” for further information.

## International Students

In addition to meeting the general requirements for admission, international students must have a foreign-credential evaluation service evaluate the transcript reflecting the latest degree conferred. (Students who have obtained a degree from a Canadian university are exempted from the policy.) Please visit the International Students’ Web page at <http://www.ciis.edu/international> for credential evaluation services and links to the online applications.

Applicants for whom English is not their native language are required to submit an English-language-proficiency score. Exceptions are made for students who have earned their bachelor of arts degree from an English-language university. Admission to CIIS requires a minimum score of

- **TOEFL: 80 test score.** TOEFL is an Internet-based test. The CIIS TOEFL code is 4807. Visit the TOEFL website (<http://www.ets.org/toefl>).
- **Pearson’s Test of English Academic (PTE): 53 test score.** Visit the Pearson website (<http://www.pearsonpte.com/Pages/Home.aspx>).
- **IELTS 6.0 band score.** Visit the IELTS website (<http://www.ielts.org/default.aspx>).

It is the applicant’s responsibility to make arrangements to take this test.

Aside from meeting the admissions requirements, international applicants must also demonstrate that they have the financial resources necessary to cover one year’s costs for tuition and living expenses. This amount varies by degree and is likely to change from year to year. The costs associated with study at CIIS are reflected on the Certificate of Funding, which must be submitted by the applicant along with corroborating financial documents upon admission. Please contact the International Student Advisor for more information at 415.575.6157.

A SEVIS Form I-20 for use in obtaining an F-1 student visa will be issued after the student has been admitted to a program of study and has submitted proof of financial support for one year of study. Students who enter the United States on an F-1 student visa must maintain full-time student status by carrying a minimum of 12 units per semester at the BA level, 9 units per semester for graduate students, or as otherwise defined by the Institute.



# Financial Aid Policies

CIIS maintains a broad-based financial aid program of scholarships, assistantships, loans, and part-time employment for students who require financial assistance. Administered by the Financial Aid Office, these resources help bridge the gap between the cost of education and what students can reasonably contribute. The amount of contribution expected from a student is determined through a careful analysis of individual financial resources, considering such variables as net income, number of dependents, allowable expenses, and assets (excluding the home in which you live).

Awards of scholarships, loans, and grants are based on need, or merit, or both. Financial aid eligibility policies are set in accordance with federal and state requirements and with definitions of academic standards at CIIS. While complying with all applicable governmental and donor regulations, a serious attempt is made to extend a personalized, concerned approach to a student's financial needs. The Financial Aid Department offers financial planning workshops during orientation sessions and throughout the year to new and continuing students.

Our office main channels of communication to students are by email, by phone, or in person. We encourage students to keep their email address updated in MyCIIS. We send information to students by email regarding their financial aid status, any missing documents in their financial aid package, or any latest Financial Aid News. Therefore, we urge students to check their personal email inbox for updated information.

We encourage everyone to read the financial aid website for complete information about aid sources and policies at [http://www.ciis.edu/Admissions\\_and\\_Financial\\_Aid/Financial\\_Aid.html](http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid.html).

## Need Determination

In determining the cost of attending the Institute, students should consider not only tuition and fees but personal expenses as well. For tuition costs and information, go to the "Tuition and Fees" section in this catalog or go to [http://www.ciis.edu/Admissions\\_and\\_Financial\\_Aid/Financial\\_Aid/Financial\\_Planning.html](http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid/Financial_Planning.html).

Consult the table below to draw up a realistic estimated personal budget. If this exercise indicates a need for financial assistance to attend our school, information about such assistance is available in the "Applying for Financial Aid" section, or you can go to [http://www.ciis.edu/Admissions\\_and\\_Financial\\_Aid/Financial\\_Aid/Apply\\_for\\_Fin\\_Aid.html](http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid/Apply_for_Fin_Aid.html). We offer financial planning workshops to students who need further assistance in how to budget their educational expenses at CIIS. We offer workshops during the new-student orientation sessions; we go to classrooms and we advise students on a one-by-one basis. Moreover, we provide financial literacy information through the MyCIIS website at [https://my.ciis.edu/ICS/Financial\\_Aid/Loan\\_Info.jnz](https://my.ciis.edu/ICS/Financial_Aid/Loan_Info.jnz).

## Non-tuition Expenses Per Semester, 2013–2013 Rates

	Housing and Food	Books and Supplies	Transportation	Personal	Total
Fall and Spring Semesters	\$12,800	\$1,722	\$2,520	\$1,400	\$18,442
Summer Semester	\$4,000	\$538	\$787	\$438	\$5,763

*Note: Estimated living expenses are based on a statewide average from a survey conducted by the California Student Aid Commission (with adjustments to reflect costs in the San Francisco Bay Area). Expenses may vary based on your standard of living and where you live.*

Tuition and fees are due and payable at the time of registration. Sufficient funds are needed as well to cover the cost of books at the start of the semester. For many financial aid recipients, tuition and fees are paid automatically from approved student aid funds. Financial aid recipients should note that checks and direct deposits for loans in excess of university charges will be available after the Add/Drop period each semester. For details on direct deposit and checks dates and registration deadlines, please refer to the Academic Calendar at [http://www.ciis.edu/Academics/Academic\\_Calendar.html](http://www.ciis.edu/Academics/Academic_Calendar.html).

## Applying for Financial Aid

Generally, to be eligible for financial aid, a student must meet all of the following requirements:

- File the Free Application for Federal Student Aid (FAFSA). The FAFSA can be submitted online at <http://www.fafsa.ed.gov>. The Federal School Code for CIIS is 012154.
- Be fully admitted to a CIIS degree program.
- Be enrolled at CIIS at least half-time.
- Demonstrate satisfactory academic progress (SAP).

Note: Some financial aid programs have additional requirements. These requirements are monitored in the Registrar's Office.

The Financial Aid Office will process financial aid—which include grants and loans—in the order in which they are received. If you do not submit your complete application by the deadline below, you will not be eligible to defer your tuition payments.

- Spring Semester      October 15
- Summer Semester    March 15
- Fall Semester        April 15

## Eligibility

Financial aid eligibility is determined by each student's need, which is defined as the difference between the estimated cost of attendance and the expected family contribution (EFC). The EFC is derived by a formula determined by the U.S. Department of Education.

## Satisfactory Academic Progress

Per federal regulations, all students must maintain minimum satisfactory academic progress (SAP) each semester in order to remain eligible for financial aid:

1. Must maintain a cumulative GPA of 3.0 or above (2.0 or above for undergraduates).
2. Must maintain at least half-time enrollment status each semester.
3. Must not exceed two Unsatisfactory grades in overall transcript:
  - Graduate level: B- through F, NS, NP, I, IN, AW
  - Undergraduate level: C- through F, NS, NP, I, IN, AW
4. Maximum timeframe:
  - May not exceed 150 percent of your program required units.

150 percent formula:  $(\text{Total Attempted} / \text{Total Completed}) \times 100$ .

**Note:** Total Attempted includes IN, I, and unsatisfactory grades. Total Completed includes W grades.

May not exceed maximum number of years required of your program.

If you fail to make SAP, you would receive a Financial Aid Warning and receive aid for one more semester. The Registrar's Office may place you on probation in your next enrolled semester. The terms of your probation require that you follow up to the Registrar's Office with a new Academic Plan approved by the academic advisor and Program Chair. If you fail to maintain academic standards, you will be unable to receive financial aid.

In addition, if there are any extenuating circumstances related to your not making SAP, you may appeal to the Financial Aid Appeal Committee. Appeals may be submitted via mail (must be signed) or email (no signature is needed). Please submit your appeal to the Financial Aid Appeal Committee and provide supporting documents.

## Loan Disbursement Procedures

Funds are sent to the Institute by the U.S. Department of Education electronically and will be posted to your account after the Financial Aid Office verifies your enrollment and SAP. Excess grant and scholarship aid should be disbursed to you during the refund period. You can check MyCIIS to confirm that your aid has been disbursed to your account.

Note: Aid is disbursed for a use in a specific term. If your account has charges from a prior term and you receive aid for the current term, only eligible charges for the current term are paid automatically. You can find more information about how to pay prior balances in the Financial Aid Office.

## Excess Funds

If your financial aid results in funds in excess of what is required for your tuition and fees, you must retrieve these funds from the Business Office. You may retrieve them in person, or request that the Business Office mail the funds to you by check or directly deposit them into your personal bank account. If you do not, these funds will be returned to your lender. The date when the excess funds become available can be found in each semester's Schedule of Classes.

## Bookstore Vouchers

If you are eligible for financial aid in excess of tuition, you may be eligible for a book credit for necessary books and supplies. Your vouchers for use at the CIIS Bookstore will be available if your aid has been approved (awarded) and you've registered for the term. You must pick up the voucher from the Financial Aid Office. Vouchers are typically available one week before the start of classes.

## Return of Federal and State Funds/Refunds

According to federal guidelines (Section 668.22 of the Higher Education Amendments of 1998), withdrawing students who have received Title IV (i.e., federal and state grants) financial aid will have their financial aid recalculated according to the following guidelines:

- Only the amount of financial aid that has been earned (disbursed or could have been disbursed) based on the prorated amount of time the student has been in school for the semester will be retained on the student's behalf. Any aid that is not earned (based on the prorated amount of time) must be returned to the appropriate federal account/lender.
- The date of withdrawal is the date the Institute receives notification (formally, e.g., submitting a withdrawal request form; informally, e.g., notifying by conversation, phone call, or email) from the student on her/his intent to withdraw.
- The amount of refundable institutional charges (tuition and fees) will be set by school policy. CIIS treatment of tuition and other fees related to student withdrawal may be found in the Schedule of Classes. If there is a balance due resulting from the calculation of unearned aid, the student may be responsible for payment.
- For students who have received federal financial aid, any refundable portion of tuition and fee costs that has been covered by a Federal Stafford Loan will be refunded directly to the lender, who will credit it against the student's outstanding balance (unsubsidized loans will be offset before subsidized loans). Any portion of federal or state grants (e.g., Pell, FSEOG, Cal Grants) that has not been earned will be returned to the appropriate fund; if this results in an "overpayment" situation (i.e., the student has received a federal or state grant that has not been fully earned), the student may be required to return those funds.

- The Financial Aid Office determines specific amounts according to applicable federal and state regulations. If the calculation shows that the student had eligibility for aid that had not yet been disbursed, the student will be given the option of receiving those funds.

## Electronic Access for Financial Aid

Students can access their financial aid information online; go to <http://finaid.ciis.edu>. You need your CIIS ID to access the site, and a separate PIN set up through the <http://finaid.ciis.edu> website.

Students must have a financial aid record already established at CIIS in order to use this system. They can check the status of their application, view a list of documents received and a list of the documents still outstanding, view financial aid awards, view student loan history, and check the status of student loans for the current year.

## Sources of Financial Aid

The following financial aid programs are available at CIIS. For more information about any of these programs, go to [http://www.ciis.edu/Admissions\\_and\\_Financial\\_Aid/Financial\\_Aid/Types\\_of\\_Aid.html](http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid/Types_of_Aid.html).

## Scholarships

Our scholarship programs are designed to encourage and support outstanding students, and are available to all students. Scholarship awards are based on financial need and are designed to support diversity.

### Facts about Scholarships

- Scholarships are gift aid; you don't have to repay.
- CIIS scholarships only cover tuition.

## New Undergraduate and Graduate Students (Domestic and International Students)

We consider all applicants to CIIS for scholarships, so by applying for admission and completing the admission application, you have taken the first step in applying for a CIIS scholarship. In addition, domestic students must complete the most recent FAFSA online at <http://www.fafsa.ed.gov/>.

## Continuing Students (Domestic and International Students)

If you have completed 15 units at CIIS or a full year (fall and spring), you can apply for the CIIS Annual Scholarship. The application deadline is June 1 of every year.

If you are in the dissertation phase of your degree, you may be eligible to apply for a research scholarship. Check the Financial Aid website for more information about scholarships: [https://my.ciis.edu/ICS/Financial\\_Aid/](https://my.ciis.edu/ICS/Financial_Aid/) (you must log in to your MyCIIS account to view the scholarship details).

## Grants

Funds that are provided by the government and do not need to be paid back. Awarding and amounts are determined each year by the Department of Education upon filing the FAFSA online at <http://www.fafsa.ed.gov/>.

### Pell Grants

Federal Supplemental Educational Opportunity Grants (FSEOG).

### Cal Grants

You need to complete the FAFSA before March 2.

## Federal Loans

Low-interest loans for graduate and undergraduate students are available. Eligibility is determined each year by the Department of Education upon filing the FAFSA online at <http://www.fafsa.ed.gov/>.

- Federal Subsidized Stafford Loan (For Undergraduate Students Only): The interest for the Subsidized Stafford Loan is subsidized (i.e., paid) by the federal government while the student is enrolled on an at-least half-time basis and for six months thereafter (known as the grace period). The interest subsidy during the six month grace period will be temporarily eliminated when they are no longer enrolled on at least a half-time basis. This change will be effective for new Direct Stafford Loans for which the first disbursement is made on or after July 1, 2012, and before July 1, 2014.
- Federal Unsubsidized Stafford Loan: This loan is not subsidized by the government, and the student is responsible for any interest that accrues during in-school periods, deferments, and grace periods.
- Federal Graduate PLUS Loan: An unsubsidized and credit-based (i.e., the bank will perform a credit check) federal loan in which students may apply for it through a bank/lender. The amount may not exceed their cost of attendance.

## Non-federal Loans

Private/Alternative Loans: In addition to federal loans, many lenders offer private loans. These loans are at a higher interest rate, are credit based, and may require a cosigner for approval. Generally, students may borrow up to the cost of attendance, less any other aid awarded. Filing a FAFSA is not needed for these loans. Contact the Financial Aid Office for a list of participating lenders or go to <http://california.privateloanmarketplace.com/ciis/>.

## Veterans Administration Educational Benefits

Graduate students must be enrolled for 9 units for full-time status, 7 units for three-quarter time, and 5 units for half-time. Undergraduates must be enrolled for 12 units to be considered full-time, 9 units for three-quarter time, and 6 units for half-time. Credits for weekend workshops cannot be applied. For more information on Veteran Educational Benefits, visit our Web page at [http://www.ciis.edu/Admissions\\_and\\_Financial\\_Aid/Financial\\_Aid/Veterans\\_and\\_their\\_Families.html](http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid/Veterans_and_their_Families.html).

## AmeriCorps Educational Award

The amount of the Award(s) depends on the length of your term of service, and they can be earned during the first two terms of national service. Under no circumstances will an individual be eligible to receive more than two Segal AmeriCorps Education Awards. You are eligible to receive one award for each of your first two terms of service, regardless of the length of the term.

The CIIS AmeriCorps match will be awarded as follows:

- Undergraduates: Up to \$2,000
- Master's: Up to \$3,000 the following academic year
- Doctorate: Up to \$4,000 the following academic year

Visit our website for more information, at [http://www.ciis.edu/Admissions\\_and\\_Financial\\_Aid/Financial\\_Aid/Types\\_of\\_Aid.html](http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid/Types_of_Aid.html).

## Student Employment

Student employment, available for both federally eligible and international students, is reserved for students with demonstrated need.

Domestic students may work up to 25 hours per week on campus, and international students may work up to 20 hours per week during the fall and spring semesters. International students are eligible to work up to 40 hours per week during the breaks and summer semester. Only federal aid students have the option to work off-campus, only as a reading tutor in a school or a literacy program, as part of their student employment. You can find more information by logging in to <https://my.ciis.edu/ics>, clicking on the "Financial Aid" tab, and then choosing "Work Study."

**Note:** The amount of student employment is limited and dependent upon funds and the availability of jobs.

## Teaching and Research Assistantships

A small number of teaching and research assistantships are available each year.

*Teaching assistantships* provide an opportunity for students to gain related experience under the guidance of faculty mentors. The teaching assistant must complete a contract for every class they assist to receive payment of their work.

*Research assistantships* provide an opportunity for students to acquire experience in diverse areas of research and writing projects. The research assistant must complete a contract per semester or per year, depending on the length of the appointment. The student must also complete a timecard to receive payment of their work. The research assistant may work only up to five hours per week.

International students must check with the International Student Advisor for eligibility to work.

## Consumer Information

In accordance with federal regulations set forth by the Higher Education Act of 1965, as amended, we provide a summary of consumer information that must be made available to all students at CIIS. You can visit our Consumer Information Web page at [http://www.ciis.edu/About\\_CIIS/Consumer\\_Information.html](http://www.ciis.edu/About_CIIS/Consumer_Information.html).

## Questions

Please contact the Financial Aid Office for more information at 415.575.6122 or [finaid@ciis.edu](mailto:finaid@ciis.edu), or go to [http://www.ciis.edu/Admissions\\_and\\_Financial\\_Aid/Financial\\_Aid.html](http://www.ciis.edu/Admissions_and_Financial_Aid/Financial_Aid.html).

# Registration and Grading Policies

## Administrative Withdrawal

CIIS reserves the right to administratively withdraw students from courses who fail to

- meet their financial obligations with the Institute;
- meet the course prerequisites;
- attend the course; or
- adhere to academic or administrative policies.

An “AW” (Administrative Withdrawal) grade is assigned. An AW grade does not impact the grade point average but is considered to be an unsatisfactory grade for academic probation purposes. (See the probation policies in the “Academic Policies” section.) The date of the withdrawal is the last date of attendance. The student remains responsible for remitting the course’s tuition. If the student received any form of federal financial aid for the semester in which he or she is being withdrawn, and the withdrawal reduces the semester’s enrollment status to below half-time, the student must return that funding to the lender.

## Auditing

Any student may audit a class with the instructor’s written approval. A student who audits is not required to participate or to take examinations and does not receive credits or a letter grade. An “AU” is recorded on the transcript instead of a grade, which has no effect on the grade point average. Audited courses do not allow a student to maintain active student status or retain eligibility for financial aid. Students may register for a course in audit status, or change the registration of a course from academic status to audit status, starting on the first day of the semester up through the Add/Drop Deadline. It is not possible to change from audit status to academic status after the Add/Drop Deadline, even with the instructor’s permission. Students only auditing courses within a semester are not required to pay the Late Registration Fee.

## Authorized Early Registration

Authorized Early Registration allows a student to secure a seat in a class before regular registration opens. Authorized Early Registration must be approved in writing by the academic advisor and is reserved for students who are registering either in their final semester or, for Counseling Psychology students, the semester they must complete all pre-practicum courses. Only required courses may be registered for—not electives. It is not possible to conduct Authorized Early Registration online. Obtain the Authorized Early Registration form outside the Registrar’s Office or on MyCIIS.

## Canceled Courses

While CIIS makes every effort to plan semester schedules to accurately meet the demand for courses, it does happen that enrollments into certain courses fall short of projection. With some exceptions, if a course taught by one instructor has fewer than nine students registered in it by the Late Registration Deadline, it is canceled. A course taught by two instructors must have 12 students. (Two auditors are equivalent to one student.) Course-cancellation decisions are made between the semester’s Late Registration Deadline and the Add/Drop Deadline. Students are notified by phone and/or email when a course for which they are registered is canceled. Every effort will be made by the Institute to provide another alternative. Students are not charged the Late Registration Fee if they register for another course. If a course is canceled after the Add/Drop Deadline, its associated tuition charge will be fully reversed.

## Class Attendance Policy

Students are expected to attend all class meetings regularly and punctually. Students are assigned an F (Failure) or NP (No Pass) grade if they are absent for more than 20 percent of a course. This maximum includes both excused and unexcused absences. Three instances of tardiness or leaving early are considered equivalent to one absence. Instructors may permit a student to deviate from this rule on the grounds of illness necessitating confinement for 24 hours or more, a death in the family, or other extreme emergencies. The instructor may request verification of these circumstances by a letter from a medical professional, the Dean of Students, or the Academic Vice President as appropriate. Due to the nature of some courses, individual programs, departments, and instructors may enforce stricter policies than these. Check the program handbook and/or the syllabus of a course to see these policies.

## Course Classroom Assignment

The Course Classroom Assignment, a document listing which courses are being held in which rooms, is posted on the first day of the semester. The student’s individual schedule, available from MyCIIS, has the location of courses, but students should double-check the Course Classroom Assignment, as these assignments are subject to change due to enrollment numbers. At 1453 Mission Street, the Course Classroom Assignment Schedule is posted in the hallway outside room 405 and outside the Library. In the 1390 Market Street (Fox Plaza) site, it’s posted outside the bathrooms near the Hayes Street entrance.

## Dropping and Withdrawing

A drop is conducted before the semester’s Add/Drop Deadline. Students may drop online through MyCIIS or by submitting a Registration Form to the Registrar’s Office. Notification of a drop, written or otherwise, to the instructor, program staff, or any other CIIS office is insufficient. A drop results in a 100 percent reversal of the course’s tuition charge. It does not reverse the registration fee charge.

Students may not drop a class after the Add/Drop Deadline—they must withdraw. This is true even for courses that begin after the Add/Drop Deadline. A withdrawal results in a “W” on the transcript. To withdraw, submit a Registration Form to the Registrar’s Office, signed by the instructor. The official date of withdrawal will be the date the form was received by the Registrar’s Office. The Registrar’s Office will not accept



a withdrawal request after the last day of the class. A partial reversal of the tuition charge may be possible depending on the date of the withdrawal. See the academic calendar for these dates. These dates are applicable regardless of when the dates the course begins and ends.

## Enrollment Maximums

Student's School	Fall	Spring	Summer	Approver of Exception
Undergraduate Studies	16 units	16 units	16 units	Academic advisor
Professional Psychology	13 units	13 units	10 units	Academic advisor
Consciousness and Transformation	13 units	13 units	10 units	Academic advisor or department/Program Chair

Approval must be submitted in writing. International students also need written approval from the International Student Advisor. These are school-wide semester maximums. Individual programs may have semester maximums lower than these. Noncompliance with a program's maximum may result in being administratively withdrawn from the semester. Units taken in audit status are not included in these limits.

## Enrollment Status Classifications

A student's enrollment status is dependent upon his or her academic division and either (1) the number of units registered for within the semester or (2) the type of course registered for. **In fall 2012, the minimum number of units for graduate students to be classified as half-time in the fall and spring semesters drops permanently from six to five.**

Fall or Spring	1/2 Time	3/4 Time	Full Time
Undergraduate	6–8 Units	9–11 Units	12 Units or More
Graduate	5–8 units OR one of the following courses: MCPC 7601 Individual Practicum MCPC 7602 Group Practicum MCPC 7604 Individual Practicum-School Setting MCPC 7605 Group Practicum-School Setting MCPD 7601 Individual Practicum MCPD 7602 Group Practicum MCPD 7605 Group Practicum-School Setting MCPE 7601 Individual Practicum MCPE 7602 Group Practicum MCPE 7605 Group Practicum-School Setting MCPI 7601 Individual Practicum MCPI 7602 Group Practicum MCPI 7604 Individual Practicum-School Setting MCPI 7605 Group Practicum-School Setting MCPS 7601 Individual Practicum MCPS 7602 Group Practicum MCPS 7604 Individual Practicum-School Setting MCPS 7605 Group Practicum-School Setting PSY 6776 Practicum I PSY 6777 Practicum II PSY 6778 Practicum III PSY 9599 Half-Time Internship	N/A	9 units or more OR one of the courses listed in the "1/2 Time" section plus three additional units OR one of the following courses: ANTH 6900 Thesis/Dissertation Proposal Completion ANTH 7900 Thesis/Dissertation Seminar ANTH 9000 Dissertation Specialization Seminar Dissertation Proposal Writing ANTH 9600 Comprehensive Examination EWP 6900 Thesis/Dissertation Proposal Completion EWP 7900 Thesis/Dissertation Seminar PARA 6900 Thesis/Dissertation Proposal Completion PARA 7900 Thesis/Dissertation Seminar PARA 9600 Comprehensive Examination PARP 6898 Proposal Writing I: Beginning PARP 6899 Proposal Writing II: Completing PARP 6900 Thesis/Dissertation Proposal Completion PARP 7900 Thesis/Dissertation Seminar PARP 9600 Comprehensive Examination PARW 6900 Thesis/Dissertation Proposal Completion PARW 7809 Thesis/Dissertation Proposal Writing PARW 7900 Thesis/Dissertation Seminar PARW 9600 Comprehensive Examination PSY 7000 Dissertation Proposal Writing PSY 7900 Dissertation Research PSY 9999 Dissertation Continuance PSY 9699 Full-Time Internship TLD 7999 Capstone Action Project TSD 6900 Thesis/Dissertation Proposal Completion TSD 7900 Thesis/Dissertation Seminar
Summer	1/2 Time	3/4 Time	Full Time
Undergraduate	6–8 Units	9–11 Units	12 Units or More
Graduate	3–5 units OR one of the courses listed in the "1/2 Time" section above OR IHL 6599 Internship	N/A	6 units or more OR one of the courses listed in "Full Time" above OR one of the courses listed in the "1/2 Time" section plus three additional units

## Grade and Coursework Evaluation Deadlines

All instructors and teaching assistants are to return assignments back to students with written comments by the following deadlines:

Feedback	Deadline
Comments on mid-semester assignment	Three weeks
Comments on final academic project	Three weeks
Comments on thesis/dissertation proposals or chapters	Three weeks*
Grade	Ten business days after course ends

*\*During the summer semester, the student and the thesis/dissertation chair and committee members are to agree upon the feedback deadline. Faculty are to be available by email, by phone, or in person if possible.*

## Grade Changes and Appeal Procedure

Grading requires the instructor to evaluate a student's academic performance both objectively and subjectively. CIIS will assume that this evaluation has integrity and require a student appealing the grade to supply evidence that the instructor made an error or was biased. Students may appeal a grade no later than the last day of the semester following the one in which the course was completed (excluding Summer). The appeals process will be completed by the end of the semester following the one in which the appeal was filed (excluding Summer). Procedure:

1. Students should address a concern about a grade to the instructor. Normally, grade appeals are resolved this way. If the instructor agrees to change the grade, the student should submit the Grade Change Form to the instructor, who should submit it to his or her department/Program Chair along with an explanation of the reasons for the change. If the chair approves of the change, he or she will sign the form and submit it and the explanation to the Registrar. If the Registrar approves of the change, the student's record will be updated. The Registrar will inform the student, the instructor, and the chair of the decision either way.
2. If the student does not resolve the concern with the instructor, he or she should write a statement explaining why he or she believes the grade was based on instructor error or bias, attach supporting factual evidence, and submit it, along with the Grade Change Form, to the chair of the program in which the course is housed. If the instructor and the chair are the same person, then the appeal documentation is submitted to the Dean of Academic Administration and Planning. The Dean will bring it to the school's Program Chairs, who will designate one within their group to respond.
3. The Program Chair may contact both parties to determine whether informal resolution is possible. If resolution is not achieved this way, the Program Chair will forward the appeal to the Program Committee (or to an ad hoc Appeal Committee of faculty within the program or the school). The instructor whose grade is under dispute will not be part of the Committee.
4. The Committee will decide whether or not to change the grade and contact the student and instructor. If the decision is made to change the grade, the Committee will determine the new grade and forward the Grade Change Form to the Registrar, who will update the student's record. The Program Chair will notify the student and the faculty member of the decision either way.
5. The decision of the Program Committee or ad hoc Appeal Committee is final; no appeals will be considered by Deans, the Academic Vice President, or the President.

## Grade Option Request Procedure

Some courses are offered only for letter grades, some only for Pass/No Pass (P/NP), and some for either. Students may elect their option when they register online. This option may be changed up through the Add/Drop Deadline, but it is not possible to do so online; submit either a Grade Option Change Form to the Registrar's Office or an email to [registrar@ciis.edu](mailto:registrar@ciis.edu). Emailed requests must originate from the email address the Institute has on record for the student. Students may not change a grade option past the Add/Drop Deadline, even with the instructor's permission.

## Grade Reports

Students may view and print all of their grades online via MyCIIS. The Registrar's Office does not mail grade reports at the end of each semester.

## Grade Scale

Only CIIS courses are used to compute the GPA, not courses transferred in from other schools. The Institute uses a four-point scale to calculate a grade point average (GPA). Grade point values are assigned as follows:

## Undergraduate Grade Scale

Grade	Indication	Quality Points per Unit
A	Outstanding	4.0
A–	Outstanding	3.7
B+	Good	3.3
B	Good	3.0
B–	Good	2.7
C+	Average	2.3
C	Average	2.0
C–	Average	1.7
D+	Poor	1.3
D	Poor	1.0
D–	Poor	0.7
F	Failure	0.0

## Graduate Grade Scale

Grade	Indication	Quality Points per Unit
A	Outstanding	4.0
A–	Very Good	3.7
B+	Good	3.3
B	Average	3.0
B–	Below Average, but Passing	2.7
C+	Failure	2.3
C	Failure	2.0
C–	Failure	1.7
D	Failure	1.0
F	Failure	0.0

These are Institute grade indications. Departments and programs may have indications that are stricter than these. For instance, a B, not a B–, may be required to pass a course. Consult the program handbook.

The following have no quality point value and are not used in the calculation of the GPA:

Grade	Indication
AU	Audit
AW	Administrative Withdrawal
I	Incomplete
IN	Permanent Incomplete
IP	In Progress
NP*	No Pass
NS	Not Satisfactory
P**	Pass
TR	Transfer Credit
W	Withdrawal
X	Grade Not Received from Instructor

\* NP equivalent to C– or below for undergraduate student; B– or below for graduate student.

\*\* P equivalent to C or higher for undergraduate student; B or higher for graduate student.

The following grades are considered unsatisfactory grades for probation purposes (see the Probation Policies in the “Academic Policies” section): AW, I, IN, NP, and NS.

## Holds

The Business Office and the Library apply holds to the accounts of students with outstanding financial obligations to the Institute. Such holds prevent the student from registering or receiving official transcripts and the diploma. To remove a hold or inquire about its status, contact the Business Office at 415.575.6132 or [businessoffice@ciis.edu](mailto:businessoffice@ciis.edu), or the Library at 415.575.6180 or [library@ciis.edu](mailto:library@ciis.edu). The Registrar's Office applies a hold to a student on an approved Leave of Absence, and removes it only upon notification from the student of his or her intention to return, provided the return date is congruent with the specific Leave of Absence agreement and the Institute's active student status policies. The Registrar's Office also applies a hold to students who are provisionally admitted and removes the hold when the student is fully admitted.

## Incompletes: Policies Regarding Faculty Granting Incompletes

Students anticipating being unable to complete a course may request permission from the instructor to receive an "I" (Incomplete) grade; students who have not completed the work required for a course are not to be given a passing grade in the course without completing the required work. CIIS courses are expected to be organized in a way that allows work to be completed during the semester the course is being offered. Below are the policies related to incomplete grades:

1. Permission to be given an "I" grade is given only in the following circumstances:
  - a. medical reasons documented by a health-care professional;
  - b. a family emergency verified with supporting documentation; or
  - c. decision by faculty member based on exceptional pedagogical reasons.
2. The instructor has the right to refuse to grant an "I" grade.
3. The Registrar's Office does not record an "I" grade without receiving an Incomplete Grade Request Form signed by the student and the instructor by the grade submission deadline. This form stipulates what coursework is remaining and its due date.
4. The instructor, not the student, determines the deadline for the remaining coursework. This deadline cannot exceed two semesters (including summer) from the last day of the semester in which the course took place, and can be earlier. (For example, if the course is in fall 2011, the student has until the last day of summer 2012 to submit the work unless the instructor specifies an earlier deadline.)  
**The maximum deadline for an Incomplete given for exceptional pedagogical reasons is one semester.** This deadline is not extended for students who are on a leave of absence, become inactive, or refrain from registering for any semester while the work remains outstanding.
5. If the student does not submit the coursework by this deadline, the "I" grade converts to an "IN" (Permanent Incomplete). An "IN" is irreversible.
6. Students may not graduate with an "I" grade on their record *even in an elective course*. Students may graduate with an "IN" grade on their record, provided that if the IN was for a required course, the student later successfully repeated the course.
7. The submission of an "I" grade by an instructor does not imply that that instructor will be a CIIS employee in a subsequent semester. It is the student's responsibility to maintain current contact information for this instructor.
8. Students may not sit in on a subsequent semester's offering of the same course in order to make up the coursework.
9. When submitting the remaining coursework, the student must include a signed Grade Change Form. The instructor uses this form to notify the Registrar's Office of the final grade.

## Independent Study

An independent study is defined as coursework designed to meet a program requirement or to extend a student's field of inquiry beyond current Institute courses. To register, submit an Independent Study Contract with the syllabus attached to the Registrar's Office. This contract can be obtained in the Registrar's Office and online on MyCIIS.

The following are the policies governing independent studies:

1. Graduate students must have a cumulative grade point average of 3.0 or higher; undergraduates, 2.0 or higher.
2. The faculty member's field of interest must be compatible with the proposed area of study.
3. No faculty member is under obligation to accept independent study students.
4. An independent study that has content similar to a course already offered in the current CIIS catalog will not be approved except in unusual circumstances. Approval is given by the department or Program Chair, not the instructor.
5. A maximum of one-sixth of a graduate student's total unit requirements may be satisfied by independent study credit; a maximum of 9 units of an undergraduate student's total unit requirements may be satisfied by independent study credit.
6. A maximum of 3 units of independent study credit may be taken in any one semester.
7. An independent study may be taken for a pass/no pass grade only.
8. The Independent Study Contract must include the plan of study and the specific responsibilities of the student and the instructor. The student is expected to complete a minimum of 15 semester hours of work for each unit of credit awarded; accordingly, for a 3-unit independent study, the student should work for at least 45 hours, with at least 15 of those with the instructor.
9. The contract must be signed by the chair of the student's program.
10. It is the student's responsibility to submit the original of the completed contract to the Registrar's Office and a copy to his or her academic program's office by the semester's regular registration deadlines.
11. An independent study is subject to the same registration, grading, and other deadlines and policies as regular classes.

## International Students Enrollment Minimums

The U.S. Citizenship and Immigration Service (USCIS) requires international students on F-1 visas to carry a full-time course of study to remain in status. Any exceptions for less than a full-time load must be approved by the International Student Advisor. See "Enrollment Status Classifications" above.

## Internship Registration

The following applies only to students in the Clinical Psychology program who may register for internship. To register, submit a registration form to the Registrar's Office or register online through MyCIIS. A signed Internship Agreement must be on file with the PsyD Department two weeks before the student starts at the site. Hours acquired before this two-week window or without a contract will not be counted toward the required predoctoral internship hours.

## IP Grades

In "IP" grade indicates "In Progress." It is a temporary grade. IP grades are given only in courses for which the student needs to register more than once to complete its requirements. Such courses include, but are not limited to, thesis or dissertation proposal writing; thesis or dissertation writing; PsyD practicum; and PsyD internship. The final grade is assigned upon completion of the entire course sequence.

The instructor assigns an "IP" (In Progress) grade if the student's work in that semester is deemed satisfactory. The instructor assigns an "NS" [Not Satisfactory] grade if the work is unsatisfactory. When the student completes all of the requirements, the instructor assigns a "P" or "NP," and all "IP" and "NS" grades associated with that course convert to whichever grade is assigned. For instance, a student registers for dissertation proposal in the fall semester. She doesn't complete the proposal, and the dissertation chair deems the work done so far to be satisfactory. The grade for fall will be "IP." The student registers for proposal again in the spring semester and completes the proposal satisfactorily. The chair assigns a "P" grade for the spring, and the "IP" in the fall converts to a "P."

IP grades are *not* given in courses that have requirements that are expected to be completed within one semester. For such courses, if the student does not complete the requirements by the end of the semester, he or she may request the instructor to give an "I" (Incomplete) grade. See the "Incomplete Grades" section for information about this policy.

## Late Registrations

Students registering for the first time for a semester after the Late Registration Deadline must pay the Late Registration Fee. Students registered before the Late Registration Deadline may add and drop classes after the Late Registration Deadline without paying the Late Registration Fee. See the "Tuition and Fees" section of this catalog for current fee rates. First-semester degree-seeking students, Special Students (i.e., non-degree-seeking), and students who are only auditing are exempt from this fee.

Registration into a course after the Add/Drop Deadline requires the written permission of the instructor.

## Leave of Absence

Students not planning to enroll for a semester should review the "Maintaining Active Student Status" section below to determine whether or not a leave of absence (LOA) is necessary.

To be granted an LOA, submit a Leave of Absence form, signed by the academic advisor, to the Registrar's Office. Financial aid recipients also need the signature from the Financial Aid Office, and F-1 or J-1 visa holders also need the signature of the International Student Advisor.

The following policies apply to an LOA:

1. A student must be in good academic standing to be granted an LOA.
2. An LOA must be approved by the academic advisor and is granted only for extenuating circumstances, such as medical, job, or family issues.
3. An LOA is not granted for more than one year at a time. An extension may be granted at the end of an LOA, but the total cumulative amount of time on an LOA from one program may not exceed two years.
4. The period on an LOA is included in the calculation of elapsed time under the time limits for degree requirements. An LOA does not extend these limits.
5. An LOA does not extend the deadline for the completion of an "I" (Incomplete) grade.
6. Currently registered students who submit the LOA form to the Registrar's Office after the semester's Add/Drop Deadline must also submit a Registration Form to withdraw from classes. This form must be signed by the instructor(s).
7. An LOA automatically cancels CIIS-sponsored health insurance coverage on the date that the LOA (and Registration Form) is submitted.
8. While on an LOA, students are not permitted to use CIIS resources, including faculty or staff time, computer facilities, Library services, or student services.
9. Students must register for the semester immediately following the LOA. Those who do not are administratively withdrawn and need to be readmitted to be eligible to resume.

## Maintaining Active Student Status

"Active" students maintain the degree requirements under which they were most recently admitted, are eligible to register, and have access to Institute resources, including the library, computer labs, academic advising, thesis/dissertation committee support, etc. Students who fall inactive are administratively withdrawn and must be readmitted to be eligible to register again. If readmitted, they must meet the degree requirements in effect upon readmission, not the requirements in effect at the time of their original admission. Students' active or inactive status is determined by their registration activity.



Students lose their active student status under the following conditions, unless they are on a leave of absence:

1. BA students lose their active student status if they do not register every semester, including summer.
2. PsyD students lose their active student status if they do not register every semester, including summer. Once they start registering for PSY 7900 Dissertation Research, however, registration in summer is not required to maintain active status.
3. School of Consciousness and Transformation thesis and dissertation students who
  - *have not* advanced to candidacy lose their active student status if they do not register for two consecutive semesters, excluding summer.
  - *have* advanced to candidacy lose their active student status if they do not register every semester, excluding summer. These students must register until the Center for Writing and Scholarship signs off on their thesis or dissertation.
4. All other students lose their active student status if they do not register for two consecutive semesters, excluding summer.

Students on a leave of absence lose their active student status if they do not register in the semester immediately following the leave of absence. Summer registration is only required in the conditions outlined above. (See the “Leave of Absence” section.)

It is possible to maintain active student status and still be placed on academic probation for exceeding the Institute’s advancement to candidacy and/or graduation time limit. See the “Academic Policies” section for these limits.

## Pass/No Pass

Courses that are graded with a “P” (Pass) or “NP” (No Pass) are not included in the GPA calculation. Courses that are graded with a “P” count toward degree requirements; those with grades of “NP” do not. Undergraduate students must earn the equivalent of “C” or higher to receive a “P”; graduate students, a “B” or higher. Courses offered for Pass/No Pass status are indicated with “P/NP” in the Class Schedule and on MyCIIS. Courses marked “OP” offer either the P/NP option or the letter-grade option. (See “Grade Option Request Procedure” above.)

## Practicum Registration Procedure

Counseling Psychology students registering for practicum must submit a Supervised Fieldwork Agreement to CIIS’s Field Placement Office that has been signed by their site supervisor, clinic director, and academic advisor. Clinical Psychology students registering for practicum must submit a Practicum Contract to the PsyD Department Office that has been signed by their site supervisor, clinic director, and academic advisor. The Agreement or Contract must be submitted before the semester begins or as early in the semester as possible. If not on file by the end of the semester, the student receives an “NP” (No Pass) grade and is required to repeat the practicum. Counseling Psychology students may register for Group Practicum online. They must register for Individual Practicum using the hard copy registration form as approvals by the student’s Program Chair and the Field Placement Office are required.

## Program Priority Registration

Registration into some courses is restricted to students in certain programs until the Program Priority Registration Deadline, after which registration becomes open to all students. For instance, only students in the East-West Psychology program (EWP) may register into EWP 6051 before the Program Priority Deadline; after the deadline, registration become available to both EWP and non-EWP students. Such courses are marked “Priority to...” in the columns of the Class Schedule or the course’s description on MyCIIS.

## Registration Fee Policy

A registration fee is charged at the time of initial registration. It is charged once per semester regardless of the number of courses registered for, and is not refunded to students who drop or withdraw from all or any courses. See the “Tuition and Fees” section for the current registration fee rate.

## Registration Maintenance

Registration Maintenance is a “placeholder course” (REG 700) that bestows no units or grades. It serves two functions:

1. To avoid the Late Registration Fee.  
Students may register for Registration Maintenance before the Late Registration Deadline, and then register for courses after that deadline and avoid the Late Registration Fee. Once the student registers for a course, the Registrar’s Office drops the Registration Maintenance course from the student’s record, the charge is reversed, and any payment made is applied to the tuition balance. (If the student never registers for a course, the Registration Maintenance course remains on the student’s record and the charge is not reversed.) This option is used by students who know they want to register for the semester but don’t know what courses they want before the Late Registration Deadline.
2. For thesis and dissertation students to remain in active student status in their final semester without registering for Thesis/Dissertation Seminar.  
Students may register for Registration Maintenance if all members of the Thesis/Dissertation Committee have signed the Thesis/Dissertation Approval form except for the committee chair, who requires additional work to be done. Only one semester may pass in this particular status. If the chair has not signed after one semester, the student must register for Thesis/Dissertation Seminar. Registration Maintenance does not qualify as half-time enrollment, so the student will not be eligible for financial aid or to defer financial aid loan payments.

## Registration Methods

Students may add and drop courses in person at the Registrar's Office on the fourth floor of 1453 Mission Street, online via MyCIIS, by mail, or by fax. The fax number is 415.575.1267. Students may not add or drop a class by telephone. All registration requests must come from the student, list the specific courses wanted (including section numbers), and be signed and dated. The date the registration request is received in the Registrar's Office is considered the official registration date.

## Repeated Courses

This policy applies only to repeated courses in which the initial course was taken in or after fall 2011. A student's academic history prior to fall 2011 is not taken into consideration. Prior to fall 2011, the grades for each instance of a repeated course contribute to the GPA.

1. A student may earn credit for a course only once, with the following exceptions:
  - a. Special Topics (\_\_\_ 8888) courses which are designed to have changing content and so may be repeated with different subject matter;
  - b. Supervised Clinical Practicum (MCP 7601, 7602, 7603, 7605);
  - c. Arts Practice courses (CIA 7202-7205) and Master of Fine Arts Project courses (CIA/WRC 7712); and
  - d. Courses in which enrollment reflect participation in on-going research (e.g., SOM 6717, PSY 7000, PSY 7900).
2. A student who does not earn a passing grade in a required course must either repeat the course or otherwise satisfy the requirement as prescribed by the student's advisor or department/Program Chair.
  - a. Undergraduate students may repeat an elective or general education course once in which they received grades of D, F, or NP. Both the original and repeated course appears on the transcript but only the repeated grade is calculated into the grade point average (even if that grade was lower the second time) and counts as units toward graduation. Undergraduate students who receive a grade of NP in one or more of the linked core courses taken during a semester must repeat all of the linked core courses in a subsequent semester.
  - b. Graduate students may repeat a course once in which a grade of B- or lower was received in order to meet graduation requirements (the Clinical Psychology and Anthropology and Social Change Departments require that all courses in which a student receives a grade of B- or lower be repeated). Repeating a course does not expunge the earlier attempt from the student's record but may improve the grade point average if the second grade was an improvement over the first. Both grades remain on the transcript but only the second grade is calculated into the grade point average and counted as credit earned toward graduation.

## Retreat/Intensive Fees

Many CIIS academic programs host off-campus residential programs that are considered part of the student's academic requirements and afford the opportunity for close interaction among students and faculty and experiential learning in an intensive setting. Retreat fees for lodging and meals are charged as separate fees. Because CIIS must arrange advance contracts with retreat sites, exceptions for these fees can be considered only in situations where students have a medical reason or family emergency, supported by licensed professional documentation, to decline lodging and/or meals at the retreat site. Requests to decline lodging and/or meals must be submitted in advance of the retreat to the program manager/coordinator. Requests for refunds of lodging or meal fees must be submitted to the Financial Petition Committee (FPC) and within ninety days of the last day of the retreat. Approval by the manager/coordinator for an exemption from retreat site lodging and/or meals does not guarantee approval by the FPC of an exemption from fee payment. Programs reserve the right to enforce stricter policies than those detailed above, as long as they are made known to students prior to participation in the retreat.

## Sitting In on Courses

Students may not sit in on a course for which they are not registered. The only exception is during the first week of the class and only with the instructor's permission. Students may not sit in on a course in order to make up coursework for a course for which they've received an "I" (Incomplete) grade in a previous semester.

## Special Student Registrations

Individuals who wish to take courses for credit and are not enrolled in a program may apply for a Special Student status. This applies to someone who may want to apply for a degree program at a later time, or to someone enrolled in a degree program at another school who wishes to take a specific course at the Institute or someone simply wanting to take a course for personal enrichment. Students may request a Special Student Application by contacting the Registrar's Office. The following policies apply to Special Students:

1. Special Student registration does not constitute admission to CIIS.
2. Students registered in Special Student status are not eligible for financial aid.
3. Students registered in Special Student status are not eligible to earn an academic certificate. Those seeking an academic certificate must submit an Application for Admission.
4. Special Student status remains active for one semester. Special Students must resubmit the Special Student Application every semester that they intend to register.
5. Special Students are allowed to choose between credit and audit for each course they register for.
6. Special Students must have their registration approved by a department/Program Chair each semester. Special Students are encouraged to bring copies of transcripts to help establish their eligibility for enrollment in courses.
7. Special Students must have earned a high school diploma or GED to be eligible to take undergraduate courses, and their diploma/GED must be declared on the Special Student Application. Special Students may take elective undergraduate courses only, not courses reserved for undergraduate cohort students.
8. Special Students must have earned a bachelor's degree to be eligible to take graduate courses, and this degree must be declared on the Special Student Application.

9. Special Students may take graduate courses in audit status without having earned a bachelor's degree if permission is given by the Program Chair in which the course is housed.
10. Special Students are required to be in satisfactory academic standing to enroll and to remain enrolled. Evidence of satisfactory academic standing is determined in the following manner:
  - a. Undergraduate students: A minimum 2.00 grade point average per semester and no more than two grades of C-, D+, D, D-, F, NP, I, IN, NS or AW.
  - b. Graduate students: A minimum 3.00 grade point average per semester and no more than two grades of: B-, C+, C, C-, D, F, NP, I, IN, NS or AW.

Students who fall below this standard will not be permitted to register.

The maximum number of credit hours taken as a Special Student that may apply to a program upon admission to CIIS is limited to one-sixth of the credits required for the program.

## Student ID Cards and Stickers

The CIIS student ID card shows the student ID number and allows students to (a) gain entrance to the campus (b) gain entrance to the computer labs, (c) check out books from the CIIS Library and other libraries, and (d) be given discounts at certain businesses. Students should have the ID card at all times when on campus, and be ready to present it to any CIIS personnel if asked. Cards are obtained from the Registrar's Office by presenting a government-issued photo ID, such as a driver's license or passport. The card features the student's photograph, which is taken in the Registrar's Office. Students who cannot come into the Registrar's Office will be issued a non-photo card, mailed to the address the Registrar's Office has on file for the student. There is no charge for the initial ID card. A replacement card is \$10.

The ID card is invalid without a current sticker. The student must be registered for courses in order to receive a sticker. Stickers are issued by the Registrar's Office every semester and show an expiration date when the student will fall inactive if he or she does not register again. The Registrar's Office does not mail stickers automatically but will do so upon individual request. To make a request, send an email to [registrar@ciis.edu](mailto:registrar@ciis.edu) or call 415.575.6126.

## Transcript Requests

Transcripts may be ordered from the Registrar's Office for a fee. A transcript request must include the student's signature. A transcript normally takes five to seven days to produce; however, a rush order guaranteeing production within forty-eight hours may be requested for an additional fee. No transcript orders will be taken over the telephone. Transcripts are not released if the student's account reflects an outstanding balance. Students who graduate are issued one official copy of their transcript. This transcript is sent four to six weeks after the final semester and cannot be rushed. Students who want a transcript before then need to submit a request and pay the fee.

## Waitlist Procedure

Students remain on waitlists until either: (1) they drop themselves from them, which can be done online or by submitting a hard-copy Registration Form; or (2) the waitlist is purged after the semester's Add/Drop Deadline; or (3) a seat opens up in the course and they are added.

Students on waitlists should check their schedules via MyCIIS regularly to see if they have been moved from the waitlist into the class. The Registrar's Office will notify students if this happens, but this notification could be thwarted. Once added, a student becomes responsible for the course's tuition and academic requirements. Ignorance of being added will not be accepted as a reason for waiving these requirements.

Students who have not been added by the course's start date may attend the first class meeting with the instructor's permission. They should bring a Registration Form. If they receive permission to be added, they should have the instructor sign the form, and bring it to the Registrar's Office prior to the Add/Drop Deadline. Students should not assume that the instructor will notify the Registrar's Office of his or her consent. It is the student's job, not the instructor's, to conduct registration transactions. Students should also not assume that they won't be added to the course if they do not attend the first class meeting, and should continue to check their schedules via MyCIIS up through the Add/Drop Deadline.

## Withdrawal from CIIS Procedure

Students may withdraw from the Institute by submitting the Withdrawal from CIIS form to the Registrar's Office. They should also notify their academic advisor and program coordinator; confirm with the Library that there are no outstanding materials or fines; confirm with the Business Office that there are no outstanding financial obligations; if a financial aid recipient, conduct an exit interview with the Financial Aid Office; and, if an international student, confirm with the International Student Advisor the impact the withdrawal will have on the visa status.

Upon receiving the form, the Registrar's Office notifies: the student's academic advisor, department/Program Chair, and program coordinator; the Library; the Business Office; the Financial Aid Office; the Dean of Students Office; and, for international students, the International Student Advisor. If the student has any unmet obligations, the relevant office contacts him or her to achieve resolution. CIIS does not release official transcripts of students who have outstanding financial obligations or library materials or fees, or financial aid recipients who have not conducted a financial aid exit interviews.

The Dean of Students Office contacts the student to offer an opportunity to explain the reasons for withdrawing so that CIIS may assess any needed areas of improvement and to be sure that the student is aware of all CIIS resources that might allow him or her to continue.

Per Department of Education regulations, higher education institutions must return a student's loans within forty-five days of the student's notifying any institute official of the decision to withdraw. Any CIIS staff or faculty member who receives such a notification contacts the Registrar's Office, who contacts the student to request verification of this decision. If the student confirms or does not respond within one week, the Registrar's Office withdraws the student from the Institute, including any courses for which he or she is registered.

# Public Programs and Performances Policies

Public Programs & Performances is a department of CIIS that offers courses to the general public on subjects that are closely aligned with CIIS's mission, centering on such themes as integrative health, spirituality, East-West psychology, and consciousness studies. A subset of the courses that Public Programs & Performances offers may be taken for academic credit by students in degree or certificate programs at the Institute. Such courses require the student to complete readings and a paper that noncredit participants will not have to do. Such courses, like regular CIIS courses, will appear on the transcript and be included in determining enrollment status, grade point average, satisfactory academic progress, and financial aid eligibility.

## Registration

To register for Public Programs & Performances courses for academic credit, register through the Registrar's Office (not through Public Programs & Performances).

## Registration Deadlines

Registration deadlines for Public Programs & Performances courses offered for academic credit align with registration for all other CIIS classes. Refer to the Institute's academic calendar for registration and add/drop dates.

## Tuition

Tuition is charged at the student's academic division rate. For example, doctoral students are charged the doctoral tuition rate.

## Auditing

The audit option is not available for Public Programs & Performances courses.

## Grade Option

All Public Programs & Performances courses offered for academic credit are graded only on a Pass/No Pass basis.

## Cancellations

CIIS reserves the right to cancel a Public Programs & Performances course up to three days before it is scheduled to begin if the number of people registered does not meet our minimum requirement. Should this happen, students will be given the opportunity to register for another available workshop.

## Attendance

Students are required to attend all hours of a Public Programs & Performances workshop. Attendance will be taken and will be part of the grading criteria. Check in with the workshop assistant when arriving and departing. The instructor has the right to fail a student who does not attend the entire course. If a student knows in advance that he or she will miss part of the course, he or she is to call Public Programs & Performances at 415.575.6175 before the first class meeting.

## Paper Requirements

To obtain academic credit, students must write a paper synthesizing the topics discussed in the course with their own personal experience and required readings. The specific requirements are derived through conversation with the instructor. Any questions not answered by the instructor can be directed to the Public Programs & Performances department. Below are the policies regarding this paper:

- Students planning to graduate in the current semester should NOT register for a course that has a due date for its paper past the semester's end. Otherwise, the student's graduation date will be moved to the following semester.
- Papers must be at least six pages, double-spaced, for all master's and undergraduate students, and eight pages, double-spaced, for doctoral students.
- Papers are due at 2 p.m. three weeks after the course ends. If the paper is not submitted by the due date, a grade of "NP" (No Pass) will be assigned and recorded on the student's transcript.
- Public Programs & Performances does not grant extension to the due date. An "Incomplete" grade is not available. If an emergency prevents a student from turning in the paper on time, he or she should call Public Programs at 415.575.6175 before the due date.
- Students should submit papers to the Public Programs & Performances Office—NOT the instructor—by fax to 415.593.9042 or by postal mail to Public Programs, 1453 Mission St., San Francisco, CA 94103. Do not email the paper unless otherwise noted by instructor. Public Programs & Performances will forward the paper to the instructor and the grade from the instructor to the Registrar's Office.
- If the student wants the graded paper, he or she is to enclose a self-addressed, stamped envelope when submitting it.

## Credit Applicability

Most Public Programs & Performances courses offered for academic credit supply credit to the electives portion of the degree requirements. Each degree program has a limit on the number of units in Public Programs & Performances courses that may be credited toward its requirements. Please consult with your academic advisor before registering.

## Noncredit Registration for Degree and Certificate Students

Students in degree and certificate programs at CIIS are free to register for any Public Programs & Performances course as a "public participant," meaning that they are not taking the course for academic credit. Such a course will not appear on the CIIS transcript and will have no bearing on their enrollment status, grade point average, satisfactory academic progress evaluation, or financial aid eligibility. Any student wishing

to register as a “public participant” must do so through Public Programs & Performances (not the Registrar’s Office) and pay the general fee listed in the Public Programs & Performances brochure. Some public courses may be eligible for discounts for CIIS students. Please contact the Public Programs & Performances Office with questions regarding student discounts.

Questions about these policies should be directed to Public Programs & Performances at 415.575.6175. Questions about registering for academic credit should be directed to the Registrar’s Office at 415.575.6126.

## 2012–2013 Tuition and Fees

<b>TUITION</b>	
<b>Undergraduate Division Students</b>	
Per Unit	\$640
• Package Price (13–18 units)	\$8,320 (Package price does not included units taken in audit status.)
• BIS 1100: Prior Learning Portfolio ( <i>per unit</i> )	\$150
<b>Master’s Division Students</b>	
• Per Unit	\$943
• MCP 7603: Pre/Post-Practicum	\$50
• Thesis Proposal Writing or Completion	\$2,160
• Thesis Seminar	\$2,160
<b>Doctoral Division Students</b>	
• Per Unit	\$1,089
• Clinical Psychology <ul style="list-style-type: none"> <li>◦ Dissertation Continuance</li> <li>◦ Full-Time Internship</li> <li>◦ Half-Time Internship</li> <li>◦ Practicum</li> </ul>	\$2,960 \$695 \$355 \$355
• School of Consciousness and Transformation <ul style="list-style-type: none"> <li>◦ Comprehensive Examination</li> <li>◦ Dissertation Proposal Writing or Completion</li> <li>◦ Dissertation Seminar</li> <li>◦ PhD Specialization Seminar/Dissertation Proposal</li> <li>◦ Transformative Inquiry Dissertation Completion Support</li> <li>◦ Transformative Inquiry Learning Community</li> <li>◦ Transformative Inquiry Proposal Support</li> </ul>	\$2,960 \$2,960 \$2,960 \$2,960 \$260 \$260 \$260
<b>Special Students (nonmatriculated)</b>	
• Per Unit	Based on division rates
<b>Auditors</b>	
• <i>Students (per unit)</i>	\$265
• <i>Special Students (per unit)</i>	\$265
• <i>Special Students Who Are Alumni (per unit)</i>	\$140
<b>Public Program Classes</b>	
• For Academic Credit	Based on division rates
• Not for Academic Credit	Rate advertised to public

Tuition and fees are subject to change each semester.



<b>FEES—ALL FEES ARE NONREFUNDABLE</b>	
<b>Admissions Fees</b>	
• Application Fee	\$65
• Enrollment Deposit ( <i>applied to tuition charges</i> )	\$300
<b>Graduation Application Fees</b>	
• Graduation Application Fee	\$90
• Thesis/Dissertation Publication Fee—Traditional	\$195
• Thesis/Dissertation Publication Fee—Open Access	\$290
• Certificate Completion	\$90
<b>Payment Fees</b>	
• Deferred Tuition Payment Plan	\$50
• Late Deferred Payment Installment Fee	\$25
• Late Tuition Payment Fee	\$110
<b>Registration Fees</b>	
• Registration Fee	\$85
• Late Registration Fee	\$150
• Registration Maintenance: ◦ Undergraduate ◦ Master's or Doctoral	\$150 \$450
<b>Course Fees or Retreat Accommodations Fees</b>	
• BIS 1337: Watershed Ecology	\$150
• Community Mental Health Retreat	\$1,400
• EWP 6000: East-West Psych Community Retreat	\$300
• EWP 6499: Shamanic Counseling	\$90
• Integral Counseling Psychology Weekend Program Retreat ( <i>double occupancy</i> ) ◦ Single occupancy available for a \$170 supplement. ◦ Quadruple occupancy available for a \$280 credit. ◦ Camping available for a \$350 credit. ◦ Day use only available for a \$420 credit.	\$900
• MCPI 5604: Group Dynamics ( <i>double occupancy</i> ) ◦ Single occupancy available for a \$75 supplement.	\$400
• PARP 6743: Hill of the Hawk I	\$325
• PARP 6748: Nature and Eros	\$295
• PDT 7700: Integrative Seminar (Varies per student; contact program for information.)	\$100–\$200
• TLD 6555 or TSD 6555: Residential Intensive ( <i>double occupancy</i> ) ◦ Single occupancy available for a \$600 supplement.	\$1,500
<b>Service Fees</b>	
• Change of Degree Program Fee	\$100
• Returned-Check Fee	\$30
• ID Card Replacement Fee	\$10
• Transcript Fee ( <i>per transcript</i> ): ◦ Regular Processing Time ◦ Rush ( <i>sent within two business days by regular mail</i> ) ◦ Bulk Rate—one order of ten transcripts or more ( <i>bulk rate not available for rush service</i> )	\$7 \$12 \$3.50

# Payment Policies

## Payment Methods

CIIS accepts payments by cash, check, money order (made out to “CIIS”), or credit card (VISA and MasterCard). To make a payment online, log on to MyCIIS at <https://my.ciis.edu> and click the “eBiz” tab.

## Payment Deadlines

Tuition and fees are charged upon registration and are due at that time. Financial aid recipients whose aid covers only a portion of the total charges must pay the balance at the time of registration. Any balance that will be covered by aid should not be paid in advance. Students seeking exceptions to this deadline should contact the Financial Aid Office at least one week prior to registration.

## Deferred Payment Plan

The Deferred Payment Plan allows students to pay their total semester charges in equal installments. A \$50 fee is charged for this service. The installment payment due dates are as follows:

Installment	Fall 2012 Due Date	Spring 2013 Due Date	Summer 2013 Due Date
First	Sep 12	Jan 31	Jun 5
Second	Oct 12	Feb 28	Jul 5
Final	Nov 12	Mar 28	N/A

A \$25 fee is added to the student’s account each time an installment is not paid by its due date. The Deferred Payment Plan is not available to registrants who are not admitted to a CIIS academic program (i.e., Special Students).

## Late Payment Fees

The following late payment fees are applied to students who have an outstanding balance on the following dates:

Late Payment Fee	Fall 2012 Application Date	Spring 2013 Due Date	Summer 2013 Due Date
\$100	Sep 12	Jan 31	Jun 5
\$50	Oct 12	Feb 28	Jul 5
\$50	Nov 12	Mar 28	N/A

Students receiving financial aid or who have signed up for the Deferred Payment Plan are exempt from late payment fees.

## Refund Deadlines

One hundred percent of a course’s tuition charge is reversed if it is withdrawn from on or before the Add/Drop Deadline. Seventy-five percent is reversed if it is withdrawn from through the third week of the semester. Fifty percent is reversed if it is withdrawn from through the seventh week (the fifth week for summer). No percentage is reversed for courses withdrawn from after the seventh week (the fifth week for summer). Refer to the “Academic Calendar” for the specific deadlines. These deadlines apply regardless of the actual start and end dates of the course.

For students who received any form of federal financial aid, the amount that will be returned to the financial aid programs is determined by federal guidelines and may be different than the amount calculated by CIIS’s refund policy. Contact the Financial Aid Office for more information about this calculation.

All fees are nonrefundable. This includes the registration fee, which is not be refunded even if all courses are dropped or withdrawn from.

## Refunds Granted after Refund Deadlines—Financial Petition Process

Students who believe they have extenuating circumstances warranting a credit, refund, or adjustment of tuition and/or fees may present a petition to the Financial Petition Committee (FPC). The Financial Petition form is available from the Registrar’s Office and on MyCIIS. It is incumbent on the student to gather and submit documentation in support of the petition. After the FPC reviews the petition and supporting documentation, it may request submission of additional specified supporting materials. The FPC may, with the petitioner’s permission, also consult with any faculty, staff, students, or other parties who may have relevant information. The student is not present when the FPC meets. Information brought to the committee is treated with sensitivity and confidentiality. After the FPC deliberates and renders its decision, it informs the student of the outcome, communicates the decision to any Institute personnel who need to take action to implement the decision, and places documentation of the petition and the decision in the student’s file maintained in the Registrar’s Office.

The decision of the FPC is final. Reconsideration is granted only if significant information not contained in the original petition becomes available. Students do, however, have the option of seeking further consideration of a petition through the CIIS General Student Complaint Procedure.

## Questions

Please contact the Business Office for more information at 415.575.6132 or by email at [businessoffice@ciis.edu](mailto:businessoffice@ciis.edu).

# Academic Policies

## Time Limits to Degree Completion

Limit on Number of Years to Complete	BA	MFA	MA (60 units)	MA (36 units without thesis)	MA (36 units with thesis)	PhD	PsyD
Coursework	3	4	6	5	5	6	8*
Thesis or Dissertation Seminar	N/A	N/A	N/A	N/A	3	4	See below*

\*Completion deadlines for PsyD students:

- PsyD students must graduate eight years after starting their program.
- PsyD students must advance to candidacy within two years of starting their program (there is some flexibility in this).
- The MA time limits above are not applicable to PsyD students obtaining a non-terminal MA. See the “Clinical Psychology Master’s Degree Requirements” in this section of the catalog for complete policies.

## Grade Requirements

For graduate students to remain in good academic standing, they must maintain a cumulative GPA of 3.0 or higher (having all P grades qualifies) and have no more than two grades of B–, C+, C, C–, D, F, NP, NS, I, IN, AW, or WN.

For undergraduate students to remain in good academic standing, they must have a cumulative GPA of 2.0 or higher (having all P grades qualifies); and have no more than two grades of C–, D+, D, D–, F, NP, NS, AW, or WN; and have no more than 7 units with a grade of I or IN. Additionally, standing is monitored each semester by the student’s submission of an integrative essay that is evaluated by the instructor, and the instructor’s submission of the Bachelor’s Student Assessment Worksheet, which evaluates the student on his or her work, participation, attendance, preparation, group engagement, ability to reflect, different ways of thinking, and critical thinking.

## Academic Probation

A student is placed on academic probation for any of the following reasons:

- Failure to maintain the grade requirements (see above)
- Exceeding the limits on the number of times to register for Thesis/Dissertation Proposal Completion (see “Thesis and Dissertation Policies”) or the time limit to advance to candidacy (see above)
- Exceeding the time limit to graduate (see above)
- Exhibition of a need for remedial work in a specific area

Students will be notified when they are placed on academic probation, the reason(s) they were put on probation, and what they need to do to return to good academic standing. Typically students are directed to submit a plan written in conjunction with their academic advisor and endorsed by their department/Program Chair to the Dean of Academic Planning and Administration. Such a plan may require the student to complete a certain number of units successfully, submit incomplete coursework, or raise the GPA. Students who exceed the advancement to candidacy or graduation limits must submit a timeline showing when they will meet these goals. The student is forbidden to register until the Dean has approved the plan. The student is returned to good academic standing and removed from probation upon meeting the terms of the plan.

Students who do not fulfill the terms have their records reviewed by the Academic Standards Committee (ASC), which decides whether (1) the probation is extended to allow for additional registrations, (2) the student is placed on a mandatory leave of absence (i.e., suspended), or (3) to recommend a dismissal to the academic vice president (AVP). If option 3 is chosen, the AVP conducts a review and notifies the student regarding the final outcome. The student is invited to meet with the ASC; and the student, the student’s advisor, and the department/Program Chair are invited to submit statements, which the ASC carefully considers in making its decision.

A student on probation is not eligible to graduate.

## Catalog Rights

Students acquire “catalog rights” with respect to the requirements of a degree program and are expected to fulfill the program requirements in effect at the time of their entrance into the program. Those who fall out of active student status must reapply for admission and, if readmitted, will fall under the degree requirements in effect at the time of readmission.

## Program Agreements

Each academic advisor and student will complete a Program Agreement at the time the student first enters the program. The Program Agreement is based on the current curriculum in the program. The original signed Program Agreement is kept in the student’s program file.

Any change to the original Program Agreement needs to be documented with the date and signatures by both the student and the advisor. The amended Program Agreement is filed in the program office. The Program Agreement, and its amendments, becomes the basis for the Registrar’s Office reporting to the Student Loan Clearinghouse regarding eligibility for exemption from repayment status.

## Program Completion

CIIS strives to create and maintain a student-centered and effective learning environment so that students may achieve their learning goals in the desired timeframe. Although CIIS faculty and staff will make available appropriate advising, resources, and support towards the goal of assisting every student to succeed, admission is not a guarantee of completion. Successful completion of an academic program is ultimately determined by the student's ability to meet academic requirements, abide by academic policies, follow Institute procedures, and meet financial obligations. Faculty and administrators reserve the right to determine a student's capability to progress in a program, including suitability for placement in a clinical setting.

## Changing Degree Programs

To request to change your program:

1. Download the Change of Degree Program Form from MyCIIS.
2. Submit this form and the \$50 Change of Degree Program Fee to the Business Office. The fee is nonrefundable, even if the request to change programs is denied.
3. The academic program will ask for any additional materials it will need, such as goal statements, etc. These materials become the property of CIIS and will not be returned.
4. The Admissions Office notifies the student of the decision.

The student should submit an admission application instead of the Change of Degree Program Form if any of the following apply:

- It's before the Add/Drop Deadline of the very first semester at CIIS (contact Admissions and request that the application be updated).
- The student has fallen inactive.
- The student is finishing one CIIS program and intends to start another.
- The student wants to add a certificate program.

A request for a change of degree program is evaluated based upon the following criteria:

1. The student has enrolled and completed courses within the semester prior to submitting the request.
2. The student has met all requirements that would apply to an admissions applicant (consult the catalog for these requirements).
3. The student is in good academic standing. If not, but he or she qualifies under point 2 above, additional requirements may need to be fulfilled if accepted into the new program.
4. International students must be in good status with all visa requirements. A new I-20 will be issued once the program has been changed. Before submitting the Change of Degree Program Form, international students should discuss their plans with the CIIS International Student Advisor.
5. If the change of degree program request is approved, the student becomes subject to the academic requirements of the catalog year associated with the semester he or she begins the new program, not the requirements of the catalog year of original admission.
6. Any units earned in the current program will be applied to the new program, contingent upon the approval of the new program director.

If the acceptance decision from the new program is made after the Add/Drop Deadline of a semester, the student officially begins the new program in the immediate subsequent semester. If the acceptance decision is made before the Add/Drop Deadline but after the student has registered for courses, the student may be required to drop these courses and to reregister, which may result in the student's losing a seat he or she had formerly occupied in a course if that course was full and had a waitlist.

## Obtaining a Master's Degree When Enrolled in a Doctoral Program

There are circumstances under which a student who leaves a CIIS PhD program (voluntarily or involuntarily) may be eligible to have a master's degree conferred to his or her record. Such a student must have done the following:

1. completed at least 36 units of coursework;
2. maintained a minimum 3.0 average;
3. completed any additional requirements (e.g., a culminating project) specified by the department awarding the degree; and
4. if he or she has earned a master's degree already, that degree must have been in a different field of study than the CIIS doctoral program.

A student who leaves a PhD program and receives a master's degree in lieu of the PhD may not return to pursue a PhD in the same field of study.

## Clinical Psychology Master's Degree Requirements

The CIIS PsyD program only admits students seeking the doctoral degree. These students may earn a Master of Arts (MA) degree in Psychological Studies, however, by meeting the following requirements:

1. complete two years of full-time coursework;
2. maintain a minimum 3.0 average;
3. not be on academic probation;
4. pass the first-year integrative paper;
5. pass the second-year research oral examination; and
6. pass the second-year faculty review.

The MA will be conferred on the last day of the semester in which all of the above requirements have been met and the student has submitted a graduation application. The degree will not be rescinded should the student not complete the PsyD degree program. A student who leaves the PsyD program and receives a master's degree may not return to pursue the PsyD.

## **Earning Academic Credit Outside the Classroom**

### **Transfer Credit**

With the prior approval of the student's program director and/or academic advisor, a maximum of one-sixth of the total number of graduate-level units required in the student's program may be transferred from another accredited institution. The Institute has established criteria to evaluate the work done, and the student must demonstrate that the learning experience at another institution meets CIIS guidelines if it is to be used for credit at the Institute.

Transfer of credit may be granted for graduate study completed prior to admission to the Institute, for relevant study completed elsewhere while registered at the Institute, or for a combination of the two, up to the allowable limit. However, the following conditions must be met:

1. the work was done at an accredited institution;
2. the work is clearly relevant to the student's program at the Institute;
3. the grade received was B or higher;
4. the units involved were not used to satisfy requirements for any previous academic degree; and
5. the student's advisor endorses the transfer.

For current CIIS students who take courses at another institution, official transcripts must be submitted directly to the Registrar's Office by the issuing institution.

### **Test Credit**

Under certain circumstances, applicants to a program may wish or need to demonstrate that certain academic requirements have been met by taking an examination:

1. Applicants to the PsyD program will be asked to demonstrate the expected proficiency by taking the GRE examination.
2. A student who seeks to have a required program course waived must show on her/his transcript that an equivalent graduate-level course has been taken. If unable to produce documentation, the student may request that the program director and the instructor who usually teaches that course at the Institute schedule an examination on the subject. Having demonstrated proficiency either by transcript or examination, the student may be excused from taking the required course, but such waiver does not reduce the total number of units to be taken to complete the degree program at the Institute.

### **Independent Study**

Independent study is an individualized course of study intended for students wanting to extend their field of inquiry beyond current Institute courses. The following are the policies governing independent studies:

1. Graduate students must have a cumulative GPA of 3.0 or higher to be eligible to do an independent study; undergraduates, 2.0 or higher.
2. The faculty member's field of interest must be compatible with the proposed area of study.
3. No faculty member is under obligation to accept independent study students.
4. Independent study credit will not be accepted as a substitute for courses offered in the Class Schedule, except in unusual circumstances. Any requests for substitution must accompany the independent study contract and be approved by the Program Chair.
5. A maximum of one-sixth of a graduate student's total unit requirements may be satisfied by independent study credit; a maximum of 9 units of an undergraduate student's.
6. A maximum of 3 units of independent study credit may be taken in any one semester.
7. An independent study may be taken for a Pass/No Pass grade only.
8. Independent Studies are not available to Special Students.
9. It is the responsibility of the student to contact a faculty member with a proposed independent study topic. If the faculty member agrees that the topic is worthy, he or she and the student write an independent study contract, sign it, and have it signed by the director of the student's program. (Contract forms are to be found outside the Registrar's Office or online at MyCIIS.) The contract must include the plan of study and the specific responsibilities of the student and the instructor. The student is expected to complete a minimum of 15 semester hours of work for each unit of credit awarded; accordingly, the student should work at least 45 hours for a 3-unit independent study, including 15 hours with the faculty member.
10. It is the student's responsibility to submit the original of the completed contract to the Registrar's Office and a copy to his or her academic program's office by the semester's regular registration deadlines.

### **Academic Sanctions**

Deficiencies, misconduct, or other inappropriate action in or related to coursework, practicum/internship and research activity, or other Institute activities may result in student discipline in the form of probation, suspension, or dismissal. The Institute will in some cases give the student written notice of the nature of the deficiency, misconduct, or other inappropriate action prior to imposition of the sanction, where such notice is appropriate in the Institute's view.



## Plagiarism

Creative and original scholarly research is at the heart of the Institute's academic purpose. It is essential that faculty and students pursue their academic work with the utmost integrity. This means that all academic work produced by an individual is the result of the individual's efforts and that those efforts acknowledge explicitly any contribution by another person.

Reproducing another's work and submitting it as one's own work or without acknowledging the source is called "plagiarism," or stealing the intellectual property of another, which is the antithesis of scholarly research. Any use of other ideas or others' expression in any medium without attribution is a serious violation of academic standards. If confirmed, plagiarism subjects a student to disciplinary action.

## Duplication of Work

With regard to dissertation and thesis research and regular class term papers, projects must not be a duplication of student work previously submitted for fulfillment of either course requirements or previous research at CIIS or elsewhere. Such activity, if confirmed, subjects a student to disciplinary action.

Disciplinary action can include (a) failing the course in which any such work was submitted, (b) expulsion from the Institute, and (c) revocation of any degree or academic honor.

Sanctions arising from a determination of plagiarism may be applied by an instructor (if coursework is involved), by a program committee, or by the Academic Vice President. All sanctions may be appealed as outlined in the General Student Complaint Procedure found in the "Institute Policies" section.

## Suspension and Dismissal

Program committees may establish criteria for student suspension or dismissal in accordance with specific professional or disciplinary standards, subject to review by the Academic Vice President. Students should consult their Program Handbook for an explanation of the criteria.

Imposition of such sanctions may be initiated by the program committee, the Academic Standards Committee, or the Academic Vice President. The student will be notified of this decision by letter and will be ineligible to register during the period of time specified in the letter. All the rights and privileges normally accorded Institute students in good standing are also suspended.

If a student is dismissed from the Institute, it is the program committee's determination as to whether the student will be allowed to reapply to the program, subject to review by the Academic Vice President before there is communication with the applicant. If readmission is allowed, application may be made only after at least one academic semester has passed following dismissal. Program committees may consider extenuating circumstances in recommending exceptions to this rule for approval by the Academic Vice President.

# Thesis and Dissertation Policies

## Content and Subject

The thesis or dissertation is to be an independent scholarly contribution to knowledge and present research/analysis conducted by the student under the supervision of the thesis/dissertation committee chair. The student must be the sole author of the manuscript; a coauthored thesis or dissertation is not permitted. In addition, the dissertation should exhibit originality in the sense that it does not duplicate someone else's work.

The role and nature of theses and dissertations vary in the different academic disciplines. Each academic program at CIIS provides information on its expectations and requirements in its program handbook that can be found at <https://my.ciis.edu/ICS/Academics/>. Forms to be used and procedures to be followed during the thesis and dissertation process can be found at [https://my.ciis.edu/ICS/Registration/Registrar\\_Office\\_Forms.jnz](https://my.ciis.edu/ICS/Registration/Registrar_Office_Forms.jnz) for programs in the School of Consciousness and Transformation and at [https://my.ciis.edu/ICS/Academics/Clinical\\_Psychology.jnz](https://my.ciis.edu/ICS/Academics/Clinical_Psychology.jnz) for Clinical Psychology.

## Use of Previously Published Material

The thesis or dissertation should not have been published previously in its entirety. A student may include previously published material in the thesis or dissertation with the approval of the program and the committee chair. When the inclusion of such material is permitted, several conditions apply:

- The published material must be the product of research conducted by the student while enrolled in the program, and must not have been used to obtain another degree.
- The published material must be logically and coherently integrated into the thesis or dissertation.
- Publication references for the published material must be included. In the case of coauthored material, written permission from all copyright owners must be obtained.

## Alternative Multipaper Dissertation Format

In addition to the standard format for doctoral dissertations, the School of Consciousness and Transformation (SCT), at the option of each department/program, allows for the use of an alternative format that consists of three peer-reviewed papers (two of which have been published; the other can be published or under review) as the main basis for the dissertation. This option is currently offered by the Department of East-West Psychology.

## Dissertation Proposal Rubric

CIIS faculty in the School of Consciousness and Transformation have created a rubric for the evaluation of dissertation proposals. The rubric ([https://my.ciis.edu/ICS/icsfs/Thesis-Dissertation\\_Proposal\\_Assessment\\_by\\_Committ.pdf?target=d225166f-3494-4f71-ad5a-c6298992a23e](https://my.ciis.edu/ICS/icsfs/Thesis-Dissertation_Proposal_Assessment_by_Committ.pdf?target=d225166f-3494-4f71-ad5a-c6298992a23e)) is used by dissertation committee members in determining when a proposal is ready for approval and in giving feedback to the student. The rubric also serves to guide students in building their understanding of quality standards for dissertations and as an assessment tool for reviewing the quality of CIIS dissertation proposals.

## Proposal Approval

The subject of a thesis or dissertation must be approved by the student's committee. When the research involves human subjects, approval from the Human Research Review Committee (HRRC) is required before the research is undertaken. See the HRRC Handbook, [https://my.ciis.edu/ICS/icsfs/HRRC\\_Handbook\\_Revise\\_Spring\\_2012.pdf?target=5b290c7e-af7a-46ca-aad5-875e287fefef](https://my.ciis.edu/ICS/icsfs/HRRC_Handbook_Revise_Spring_2012.pdf?target=5b290c7e-af7a-46ca-aad5-875e287fefef), for information and approval procedures.

While working on the proposal, SCT students should enroll in 6900: Thesis/Dissertation Proposal Completion (PsyD students may enroll in PSY 7000: Dissertation Proposal Writing, but this is not required). In those SCT programs that have a required proposal course, enrollment in that course must precede enrollment in 6900. Each program in the School of Consciousness and Transformation has designated a maximum number of semesters in which its students may enroll in 6900: Thesis/Dissertation Proposal Completion. These limits are: three for Asian and Comparative Studies; two for East-West Psychology; three for Philosophy, Cosmology, and Consciousness; four for Anthropology and Social Change; four for Transformative Inquiry; and two for Women's Spirituality. The Clinical Psychology program has designated a maximum of three semesters in which its students may enroll in PSY 7000: Dissertation Proposal Writing.

Students whose proposals have not been approved within these limits are placed on academic probation and must develop a timeline of when their proposal will be approved. This timeline must be approved by their academic advisor, their department/Program Chair, and the Dean of Academic Planning and Administration. Students who do not meet the timeline have their records reviewed by the Academic Standards Committee. See the "Academic Probation" policies in the "Academic Policies" section for more information.

Approval of the thesis or dissertation proposal is reported to the Registrar's Office via the submission of the Proposal Approval Form (both internal and external) along with, for SCT students, submission of the completed dissertation proposal rubric from both the dissertation chair and the external member or reviewer.

Only upon approval of the proposal by the Academic Vice President and advancement to candidacy may SCT students enroll in 7900: Thesis/Dissertation Seminar or PsyD students enroll in PSY 7900: Dissertation Research. Students must enroll in Thesis/Dissertation Seminar (Research) until they submit the publication-ready copy of the thesis or dissertation to the Center for Writing and Scholarship.

## Committee Composition and Responsibilities

Prior to advancing from the proposal stage to the thesis or dissertation stage, a student is responsible for forming a thesis or dissertation committee. Once the committee is formed, the student is to submit the committee composition approval forms. These forms are available at [https://my.ciis.edu/ICS/Registration/Registrar\\_Office\\_Forms.jnz](https://my.ciis.edu/ICS/Registration/Registrar_Office_Forms.jnz).

Your dissertation committee (which determines the acceptability of your dissertation) must be proposed via your department when you are ready to enroll in \_\_\_\_ 6900, Dissertation Proposal Completion. This committee should include a committee chair, an internal committee member, and an external member. For details concerning faculty eligibility, please refer to the Dissertation Committee Policy below.

It is **the responsibility of the student** to

- identify an appropriate topic;
- receive approval from the student's department;
- ensure that faculty members with expertise in the topic are available and willing to serve as chair and as committee members;
- submit the required forms in a timely manner;
- maintain regular contact with the chair each semester;
- keep the chair informed of progress being made on the proposal or dissertation; and
- keep the chair informed of any difficulties encountered.

## Dissertation Committee

The dissertation committee shall consist of at least three faculty members, two internal to CIIS and one from outside CIIS. All committee members are expected to be present at the dissertation defense.

## Committee Chair

- One core or associated faculty member (assistant professor or higher) from the department awarding the degree or a core faculty member from another CIIS program. Associated faculty members are recommended (subject to the approval of the Chief Academic Officer) by the core faculty in the department awarding the degree to chair dissertation committees; associated faculty members are oriented to CIIS dissertation expectations by the department.
- Holds a PhD or its equivalent.
- Has expertise in the topic.

The chair's purpose is to do the following:

- Guide the candidate at all stages of the project, including formulating the proposal, carrying out the research, and writing the dissertation.
- Supervise student progress.
- Ensure that all committee members have reviewed the dissertation and that substantive objections are resolved prior to the defense.
- Ensure that the dissertation meets academic standards.

The chair is expected to be in contact with the student at least once each semester, even if the student has not initiated contact.

## Internal Committee Member

- A core, associated, or adjunct faculty member (assistant professor or higher) from the department awarding the degree or a core faculty member from another CIIS program.
- Holds a PhD or its equivalent.
- Has expertise in the topic.

The purpose of the internal committee member is to ensure the quality of the research and to do the following:

- Provide special expertise in areas needed to give a comprehensive appraisal of the project.
- Provide broader representation from the faculty in the candidate's field.
- Provide critical reading of the drafts of the proposal and dissertation.

## External Committee Member

- A faculty member with a regular academic appointment (assistant professor or higher) in another institution of higher education or a non-faculty member who is a recognized authority in the appropriate field(s).
- Holds a PhD or other relevant degree or has demonstrable qualifications that establish expertise.

The purpose of the external member is to do the following:

- Play a role in terms of maintenance of standards of quality.
- Verify that the level of research is appropriate to the student's degree objective.
- Provide the "outside" point of view.
- Share expertise that might not otherwise be available.

The student is responsible for giving the outside member the External Member Packet. A copy of the proposed external member's vita must be submitted with the approval forms.

## Time Limits

Students writing a thesis have eight years to complete their master of arts degree, including three years to complete the thesis. Students in PhD programs have ten years to complete the PhD, including four years to complete the dissertation. Students in the PsyD program have eight years to complete the degree. Requests for extensions to these time limits should be submitted in writing to the Dean for Academic Administration and Planning. Requests should include the written approval of the dissertation chair and the Program Chair, as well as a realistic schedule for completion of the work.

## Format and Language

### Format

The thesis is typically a written manuscript. The dissertation is typically a written manuscript in book form. It may include other media (e.g., visual images, sound files) as supplements. Subject to advance written approval by the program and the Academic Vice President, alternative formats may be permitted. CIIS requires that the final product be a document that is professional in appearance and suitable for publication.

### Language

Theses and dissertations must be written in English, although they may include references in other languages.

## Technical Review

Before the final defense, the student must submit the manuscript to one of the approved technical editors for technical review (to see the names of technical editors, log in to MyCIIS, go to [https://my.ciis.edu/ICS/Academics/Center\\_for\\_Writing\\_and\\_Scholarship.jnz](https://my.ciis.edu/ICS/Academics/Center_for_Writing_and_Scholarship.jnz), and click on "CWS Documents"). Technical review is not the same as copy editing; the former focuses on the chosen style format and on formatting issues relevant to publication. It is expected that all technical corrections (e.g., formatting, references) and copyright permissions will be completed prior to the defense.

Technical review editors are not employees of CIIS; they work collaboratively with the Center for Writing and Scholarship as independent contractors. Students are responsible for ascertaining in advance the extent of editing to be provided, how long the review is expected to take, what costs will be incurred (CIIS does not pay for technical review), and other contractual arrangements for the technical review services. Note that editing time and costs vary widely, depending on factors such as the length of the dissertation, the inclusion of tables and figures, and the degree to which the student has already incorporated style guidelines.

## Style Policy

### CIIS Requirements

The margin settings, title page, and signature page of the thesis or dissertation must meet CIIS requirements. Students who submit pages that do not meet these requirements will be asked to reformat the pages. Consult the CIIS Sample Pages by Format Style for details (<http://Library.ciis.edu/information/dissertation.asp>).

For the rest of the manuscript, it is at the discretion of the programs to require or suggest their own professionally acceptable style: APA, Chicago, MLA, and AAA. Students are advised to consult with their committee chair regarding the acceptable style and familiarize themselves thoroughly with it before they begin to prepare their manuscript.

### Margin Settings

To ensure that no part of the manuscript is cut off when it is bound by the Laurence S. Rockefeller Library, CIIS requires standardized margins on every page of the manuscript. The side margins must be 1.5 inches from the edge. The top and bottom margins must be between 1 inch and 1.5 inches from the edge; the margins are to be the same for top and bottom.

The entire content on the page, including page numbers, must fall within the margins specified. The page number can be centered on the top or bottom of the page.

### Title Page

Please pay special attention to the following features on the title page:

- Indicate your degree and program. Use only the official degree name. If in doubt, refer to the catalog or check with the Registrar's Office.
- Indicate the year of graduation.

### Certificate of Approval Page

The Certificate of Approval with original signatures must be submitted to the Registrar's Office, where it resides in the student's file. An unsigned copy of the Certificate of Approval page should be submitted with the original manuscript.

Format the Certificate of Approval according to the sample Certificate of Approval, provided within each Format Style file (APA, Chicago, MLA, or AAA), found at <http://library.ciis.edu/information/dissertation.asp>.

Please pay special attention to the following elements on the Certificate of Approval:

- Do not include title or heading on the signature page.
- Position the page number consistently with the page numbers in the rest of the manuscript.
- Include the following statement: "I certify that I have read (YOUR TITLE, exactly as it appears on the title page) by (your name), and that in my opinion this work meets the criteria for approving a dissertation submitted in partial fulfillment of the requirements for the (your degree and program) at California Institute of Integral Studies."
- Include only as many lines as there are committee members signing.
- Include committee members' names. For each committee member, include his or her legal name, academic degree, program or school (if not CIIS).
- Customarily, the name of the chair is given first (and designated as chair), and the outside committee member is given last.
- Increase the right margin on this page to 2 inches.

## Thesis/Dissertation Approval and Final Dissertation Defense

### Submission of Completed Draft

Students expecting to graduate in a given semester should submit, after consultation with their chair, a complete final draft of the thesis/dissertation to all committee members no later than the first week of class in that semester. Students should expect a reading time of four weeks by faculty, including the external committee member. While individual chapters may have been separately reviewed, the entire document may undergo a more comprehensive review. It is often necessary to have more than one cycle of feedback and corrections/additions.

### Dissertation Defense

When all committee members have read the dissertation and no major changes are required, the chair, in consultation with the committee, will determine whether or not the student is ready to defend. It is the responsibility of the chair to make this determination. Determining the readiness for the defense is based primarily on the satisfactory completion of the work. Students need to be prepared to register for an additional semester if the committee determines that the document is not ready to defend.

The final defense is an oral examination open to the public, during which the author of a thesis or dissertation demonstrates to his or her committee satisfactory command of all aspects of the work presented and other related subjects, if applicable.

The defense is usually two hours in length. It may be scheduled on any workday, during both instructional and noninstructional periods.

The student must submit the completed manuscript to the committee by the deadline set by CIIS, or no later than three weeks prior to the scheduled defense. The technical review is to be completed and any necessary changes incorporated into the manuscript prior to the submission of the manuscript for the defense.

## Defense Requirements

	Thesis	Dissertation
Final Defense	Optional. At the discretion of the program.	Required.
Defense Announcement	Optional.	Required. Submit a Dissertation Defense Scheduling Form no later than three weeks prior to defense.

## Committee Participation

Physical presence of the committee chair at the defense is expected. In the event that an out-of-town committee member cannot come to CIIS, the committee chair may allow that member to attend via conference telephone call.

## Approval of the Thesis or Dissertation

Committee members are required to indicate their approval or disapproval of the manuscript and the defense on the manuscript's signature page and the "Thesis/Dissertation Approval Tracking Form."

Below are the procedures for approving the thesis or dissertation, depending on the amount of revision the committee requires after the defense:

**No Revisions Required:** If there are no changes required by the committee, all committee members and the chair sign the Certificate of Approval. The chair completes the Thesis/Dissertation Approval Tracking Form, and both the chair and the student sign the form. The chair submits the form to the Program Chair, who submits it to the Registrar's Office.

**Minor Revisions Required:** If minor changes are required, the committee members, but not the chair, sign the Certificate of Approval. The chair specifies the required changes on the Thesis/Dissertation Approval Tracking Form, and both the chair and the student sign the form. The student has thirty days from the date of the defense to complete and submit the changes. Only after the required revisions have been completed and accepted does the chair sign the Certificate of Approval and forward it, the Approval Tracking Form, and the manuscript to the Program Chair.

**Major Revisions Required:** If there are one or more areas of significant revision required of the student, no one on the committee signs the Certificate of Approval. The chair specifies the required changes on the Thesis/Dissertation Approval Tracking Form, and both the chair and the student sign the form. The form specifies whether the changes to the dissertation are remedial or nonremedial. If the revisions are remedial, the student may continue in the dissertation phase and may be asked to reapply for a second defense at a future time. If the changes required are nonremedial, the student may not apply to defend the same dissertation. Only after the required revisions have been completed and accepted do the chair and other committee members sign the Certificate of Approval and forward it, the Approval Tracking Form, and the manuscript to the Program Chair.

## Final Review and Approval

Theses and dissertations must be submitted to the Center for Writing and Scholarship for final review and approval. Instructions may be found at [http://library.ciis.edu/information/handouts/dissertation\\_e-submit.pdf](http://library.ciis.edu/information/handouts/dissertation_e-submit.pdf). Deadlines for each semester are specified in the Academic Calendar, located on the Class Schedule and at [http://www.ciis.edu/Academics/Academic\\_Calendar.html](http://www.ciis.edu/Academics/Academic_Calendar.html).

## Publication

Publication is optional for the thesis and required for the dissertation. Students may publish through either ProQuest/UMI or another, approved publisher. It is the student's responsibility to edit and prepare a final manuscript that meets CIIS format and publishing requirements.

ProQuest/UMI, as the publisher of record for U.S. dissertations and theses, archives these works. It also makes them available to academic institutions, scholars, and interested readers through publication of the citation and abstract in ProQuest Dissertations and Theses (online), Dissertation Abstracts International, and Master's Theses International, all of which are designed to provide maximum exposure for and accessibility to theses and dissertations.

Submission instructions are available at [http://library.ciis.edu/information/handouts/dissertation\\_e-submit.pdf](http://library.ciis.edu/information/handouts/dissertation_e-submit.pdf).

## Copyright

For information on quotations, citations, and copyright see <http://library.ciis.edu/information/handouts/quotations.asp>. For further information on copyright ownership for a thesis or dissertation, see <http://www.umi.com/en-US/products/dissertations/copyright/> and <http://manoa.hawaii.edu/graduate/content/copyright-patent>.



Depending on their country of origin, students who are foreign nationals may be subject to certain restrictions when applying for a copyright in the United States. For more information, see <http://manoa.hawaii.edu/graduate/content/copyright-patent>.

### **ProQuest/UMI Copyright Registration Service**

Students who publish their thesis or dissertation with ProQuest/UMI may choose to utilize that company's service to act as the students' agent to register their copyright to that work with the United States Copyright Office. If students wish to use some other means to secure copyright and publication rights to their work (e.g., Creative Commons), they will need to work directly with ProQuest/UMI to verify copyright and to ascertain the latter's right of first publication of the work.

## **Graduation and Commencement Policies**

To be eligible to graduate, a student must fulfill all academic requirements and submit a Graduation Application and application fee to the Registrar's Office. Students cannot graduate with missing or "I" (Incomplete) grades on their record, even for courses that do not apply to the student's degree.

Both the application and the fee must be submitted by the semester's application deadline for the student to be eligible to graduate in that semester. If the student fulfills the academic requirements but fails to apply by the semester's deadline, the degree is not conferred in that semester. Similarly, if the student applies by the semester's application deadline but fails to fulfill the academic requirements by the end of that semester, the degree is not conferred in that semester. The application remains valid for three consecutive semesters (summer included). If the student fails to fulfill the academic requirements by the end of those three semesters, he or she must reapply to graduate and resubmit the application fee.

The Graduation Application is invalid without the application fee. The fee pays for the costs to evaluate the student's graduation eligibility, a diploma cover, one official transcript, and commencement-related expenses. The application and fee are required even for students who do not participate in the commencement ceremony. The fee is nonrefundable, even if it is determined that the student is ineligible to graduate.

CIIS has three degree conferral dates per year: the final day of each semester. The degree date will not be earlier in a semester, even if all academic requirements are met and the graduation application and fee are submitted.

Once the degree is conferred, CIIS will not release the official transcript or diploma or verify the student's degree to third parties until the student (1) meets all outstanding CIIS financial obligations, (2) returns all CIIS Library materials, and (3) completes the online CIIS Graduation Survey—a link to the survey is emailed to the student. Additionally, financial aid recipients must conduct an exit interview with the Financial Aid Office. Counseling Psychology students must submit all case notes, termination forms, termination case summaries, monthly reports, and outstanding debt letters to clients, as well as the practicum site key, to the practicum site managers; and Clinical Psychology students must complete the department's exit survey.

The diploma and one copy of the official transcript are issued approximately three-and-a-half months after the semester of graduation. The degree is conferred to the transcript approximately two months after the semester of graduation. If the student wants additional copies of the transcript, he or she must submit a Transcript Request Form and applicable fee.

Graduating Counseling Psychology students applying to the California Board of Behavioral Sciences (BBS) for an intern number need to submit a Transcript Request Form to the Registrar's Office and check the box on this form to indicate that the transcript is being used for this purpose. The Registrar's Office then forwards the transcript to the Counseling Psychology Coordinator, who fills out and includes a program certification.

### **Commencement Ceremony Requirements**

There is one commencement ceremony each academic year, at the end of spring semester. Degrees, however, are conferred at the end of all semesters. All students who have had their degrees conferred during the summer, fall, or spring semester directly prior to the commencement ceremony may participate in that ceremony. For example, summer 2012, fall 2012, and spring 2013 graduates may participate in the spring 2013 commencement ceremony.

The degree will not be conferred until the student completes all degree requirements. Faculty are asked to submit the grades of graduation applicants at least one week prior to the commencement date. Students with incomplete grades and/or with any courses (including culminating and integrative seminars) remaining to be completed after the spring semester will not be allowed to participate in the commencement ceremony, which is held at the end of the spring semester. The only allowable exception is for students completing practicum and the concurrent case seminar or pre-doctoral internship hours, to be concluded by the end of the succeeding summer semester. **These students must apply to graduate by the spring prior to commencement in order to participate in the ceremony**, though their degrees will not be conferred until the final day of summer semester. Thesis and dissertation students must have a completed manuscript accepted by the Library by that semester's deadline date.

The Dean of Students Office emails information about commencement to all students who have filed the graduation application with the Registrar's Office. This information is mailed the week after the graduation application deadline and contains information about the

commencement ceremony, including the date, time, and location, and ordering of caps and gowns. Students may also find commencement information, forms, and updates on the Student Life tab of MyCIIS.

## Institute Policies

### Accommodation for Students with Disabilities

CIIS complies with Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act. Accordingly, no otherwise qualified disabled student shall, solely by reason of his or her disability, be excluded from participation in, be denied the benefits of, or be subjected to discrimination in any academic, research, counseling, financial aid, or other post-secondary-education program or activity that CIIS provides for all students. Students with disabilities must meet the requirements and levels of competency generally required of all students in the program. In order to assist students with disabilities in fulfilling these responsibilities of the program, every reasonable effort is made to accommodate special needs of such students.

### Changes in Rules and Policies

While every effort has been made to ensure the accuracy of the information in this catalog, those using the catalog should note that rules and policies change from time to time and that those changes may alter the information contained in this publication. Updates to catalog information are printed on the CIIS website.

In addition to this catalog, several other publications are available that include detailed information about specific subjects such as financial aid and doctoral dissertations. These include the CIIS Student Handbook and handbooks published by each academic program. It is the responsibility of the individual student to become familiar with the announcements and regulations of the Institute that are printed in the catalog and other campus publications.

### Drug-Free Campus Policy

The U.S. Congress passed the Drug-Free Workplace Act of 1988 and the Drug-Free Schools and Communities Amendments of 1989. In accordance with these acts, CIIS has enacted a policy maintaining a drug-free workplace and campus. The unlawful manufacture, distribution, dispensation, possession, and/or use of controlled substances or the unlawful possession, use, or distribution of alcohol is prohibited in CIIS facilities, in the workplace, or as part of any of the Institute's activities. The workplace and campus are presumed to include all premises where activities of the Institute are conducted. Violation of this policy may result in disciplinary sanctions up to and including termination of employment or expulsion of students. Violations may also be referred to the appropriate authorities for prosecution. This policy is reviewed biennially. Students who are concerned about substance use, abuse, and rehabilitation are strongly urged to contact their family physicians, who can refer them to appropriate resources (community or private agencies) that provide complete, confidential substance abuse counseling. The Drug-Free Campus Policy is available online at <http://www.ciis.edu/Documents/PDFs/Student%20Resources/09-10%20Handbook%2008-27-09.pdf>.

### Students' Rights Regarding Their Education Records

California Institute of Integral Studies (CIIS) maintains student education records in compliance with the Family Educational Rights and Privacy Act of 1974 (FERPA), Public Law 93-380, as amended. FERPA affords students these rights with respect to their education records:

- 1. The right to inspect and review the student's education records within 45 days after the day CIIS receives a request for access.**  
A student should submit to the registrar, dean, head of the academic department, or other appropriate official, a written request that identifies the record(s) the student wishes to inspect. The school official will make arrangements for access and notify the student of the time and place where the records may be inspected. The educational records are the property of CIIS and CIIS will not supply copies to the student, unless the student is unable to view them otherwise (i.e., it is impossible for the student to come to CIIS). In that case, photocopies will be supplied at 25 cents per image.
- 2. The right to request the amendment of the student's education records that the student believes is inaccurate, misleading, or otherwise in violation of the student's privacy rights under FERPA.**  
Students who wish to ask CIIS to amend a record should write the school official responsible for the record, clearly identify the part of the record they want changed, and specify why it should be changed. If CIIS decides not to amend the record as requested, it will notify the student in writing of the decision and the student's right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.
- 3. The right to provide written consent before CIIS discloses personally identifiable information (PII) from the student's education records, except to the extent that FERPA authorizes disclosure without consent.**  
Such authorization includes:
  - a. To school officials with legitimate educational interests. A "school official" is a person employed by CIIS in an administrative, supervisory, academic, research, or support staff position (including security personnel); a person serving on the board of trustees; or a student serving on an official committee, such as a disciplinary or grievance committee; a volunteer or contractor outside of CIIS who performs an institutional service or function for which CIIS would otherwise use its own employees and who is under the direct control of CIIS with respect to the use and maintenance of PII from education records. Examples of the last could include an attorney, auditor, or collection agent or a student volunteering to assist another school official in performing his or her tasks. A school official

has a “legitimate educational interests” if the official needs to review an education record in order to fulfill his or her professional responsibilities for CIIS.

- b. FERPA permits an institution, for the purposes of conducting its functions, to identify a subset of students’ PII as “directory information” that can be disclosed without the student’s prior written consent. Directory information is considered not generally harmful or an invasion of privacy if disclosed. CIIS designates only the following as a student’s directory information: full name, address, e-mail address, telephone number, photograph, program of study, dates of attendance, enrollment status (e.g., full-time, half-time), participation in officially recognized activities, and degree and awards received. Students may direct CIIS to not disclose their directory information. To initiate or revoke this directive, students should contact the registrar.
- c. Upon request, to officials of another school where the student seeks or intends to enroll, or where the student is already enrolled if the disclosure is for purposes related to the student’s enrollment or transfer, subject to the requirements of §99.34. FERPA requires a school to make a reasonable attempt to notify each student of these disclosures.
- d. To authorized representatives of the U.S. Comptroller General, the U.S. Attorney General, the U.S. Secretary of Education, or State and local educational authorities. Disclosures under this provision may be made, subject to the requirements of §99.35, in connection with an audit or evaluation of Federal- or State-supported education programs, or for the enforcement of or compliance with Federal legal requirements that relate to those programs. These entities may make further disclosures of PII to outside entities that are designated by them as their authorized representatives to conduct any audit, evaluation, or enforcement or compliance activity on their behalf.

NOTE REGARDING POINT D: As of January 3, 2012, the U.S. Department of Education’s FERPA regulations expand the circumstances under which student education records and PII contained in such records—including Social Security Number, grades, or other private information—may be accessed without the student’s consent. First, the U.S. Comptroller General, the U.S. Attorney General, the U.S. Secretary of Education, or state and local education authorities (“Authorities”) may allow access to records and PII without consent to any third party designated by an Authority to evaluate a Federal- or State-supported education program. Second, Authorities may allow access to education records and PII to researchers performing certain types of studies—in certain cases even if the school doesn’t request or even objects to such research. The Authorities must obtain certain use-restriction and data security promises from the entities that they authorize to receive the students’ PII, but the Authorities need not maintain direct control over such entities. Additionally, in connection with Statewide Longitudinal Data Systems, State Authorities may collect, compile, permanently retain, and share without students’ consent PII from education records, and may track students’ participation in education and other programs by linking such PII to other personal information obtained from other Federal or State data sources, including workforce development, unemployment insurance, child welfare, juvenile justice, military service, and migrant student records systems.

- e. In connection with financial aid for which the student has applied or which the student has received, if the information is necessary to determine eligibility for the aid, determine the amount of the aid, determine the conditions of the aid, or enforce the terms and conditions of the aid.
- f. To organizations conducting studies for, or on behalf of, the school, in order to: (a) develop, validate, or administer predictive tests; (b) administer student aid programs; or (c) improve instruction.
- g. To accrediting organizations to carry out their accrediting functions.
- h. To parents of an eligible student if the student is a dependent for IRS tax purposes.
- i. To comply with a judicial order or lawfully issued subpoena.
- j. To appropriate officials in connection with a health or safety emergency, subject to §99.36.
- k. To a victim of an alleged perpetrator of a crime of violence or a non-forcible sex offense, subject to the requirements of §99.39. The disclosure may only include the final results of the disciplinary proceeding with respect to that alleged crime or offense, regardless of the finding.
- l. To the general public, the final results of a disciplinary proceeding, subject to the requirements of §99.39, if the school determines the student is an alleged perpetrator of a crime of violence or non-forcible sex offense and the student has committed a violation of the school’s rules or policies with respect to the allegation made against him or her.
- m. To parents of a student regarding the student’s violation of any Federal, State, or local law, or of any rule or policy of the school, governing the use or possession of alcohol or a controlled substance if the school determines the student committed a disciplinary violation and the student is under the age of 21.

FERPA requires CIIS to record the disclosure of PII from the student’s education records except for disclosures: (a) to the student; (b) to school officials; (c) of directory information; and (d) as related to some judicial orders or lawfully issued subpoenas. Students have a right to inspect the record of disclosures.

#### **4. The right to file a complaint with the U.S. Department of Education concerning alleged failures by CIIS to comply with the requirements of FERPA.**

The Office that administers FERPA is:

Family Policy Compliance Office; U.S. Department of Education; 400 Maryland Avenue, SW; Washington, DC 20202

## **Firearms Policy**

No firearms or any other dangerous weapons are permitted at the Institute.

## **General Student Complaint Procedure**

The General Student Complaint Procedure (GSCP) is used to resolve complaints by students of violations of Institute policies and procedures contained in this Handbook and any and all other unresolved student complaints. The GSCP is set forth in the Student Handbook and on the

CIIS website. Additional printed copies may be obtained by contacting the Dean of Students Office. Any complaint or other controversy that relates to the interpretation or the application of the Handbook or of other publications of the Institute related to students shall be exclusively and finally resolved by the GSCP.

Any student having an unresolved complaint may contact the Dean of Students.

## **Sexual Harassment**

The policy of California Institute of Integral Studies is to provide an educational and employment environment free from unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct or communications constituting sexual harassment.

Grievance procedures have been established to process student complaints alleging violations of these policies. Inquiries may be addressed to the Dean of Students.

## **Smoking Policy**

For the health, safety, and comfort of everyone, smoking is not permitted anywhere or at any time within the buildings and facilities and during indoor or outdoor events. The Institute is committed to full compliance with state law and prohibits smoking in all enclosed workplaces.

## **Statement of Nondiscrimination**

The Institute does not discriminate in its educational programs or services on the basis of race, color, religion, religious creed, ancestry, national origin, age (except for minors), sex, marital status, citizenship status, military service status, sexual orientation, medical condition (cancer related or genetic related), disability, gender identity, and any another status protected by law. The Institute will implement reasonable accommodation of qualified individuals with disabilities to the extent required by law. The Institute has designated Shirley Strong, director of diversity, to coordinate the Institute's activities under this policy. The General Student Complaint Procedure (GSCP) is available to resolve complaints of violations of this and other Institute policies and is set forth in the "Institute Policies" section of this catalog. Additional copies may be secured by contacting the Equal Opportunity Officer.

The Institute seeks to affirmatively enhance the diversity of its student population. Diversity is a strength and a resource in our educational environment. As an educational community, we seek cultural, ethnic, racial, and gender diversity to improve the educational experience at the Institute.

## **Suggestions, Complaints, and Requests for Action**

CIIS aspires to be an institution that strives for continuous improvement in its educational programs, administrative operations, and extracurricular services and activities. The identification of problems and suggestions for change that students make to the Institute's administration are a crucial contribution to this process.

If any student or group of students has suggestions, complaints, or requests for action about matters relating to curricular, administrative, or extracurricular aspects of their educational experience at California Institute of Integral Studies, they should address them to the appropriate administrators. Issues relating to teaching, program content, or program procedures should be addressed, as appropriate, to program directors. Issues relating to administrative or student services departments should be addressed to the heads of these departments or, as appropriate, the Dean of Students. Issues of student concern may also be brought to the attention of the appropriate governance bodies and institutional committees on which students have representation, including program committees.

It is the intention of California Institute of Integral Studies to be responsive to student concerns, and to deal with problems in as constructive and timely a manner as possible, through the exercise of appropriate responsibility by the Institute administrators and committees in charge of particular areas of Institute life.

# Student Services

## Academic Advising

You are assigned an academic advisor who is a member of the faculty of the program you are in. Your advisor's job is to assist you in selecting courses and provide guidance on requirements and policies. You may change your academic advisor by submitting an Advisor Change Form, available from the Registrar's Office or online on MyCIIS.

## Alumni Association

More than five thousand people have earned degrees from the Institute and have taken the integral vision into the world community. In twenty-nine countries, alums play an active part in the Institute community through the Alumni Association. All CIIS alums are welcomed as members of the Alumni Association upon graduating, and there is no charge to participate. Alums enjoy discounts on hotels, rental cars, entertainment, and travel, and they may audit CIIS courses. Through Alumni University events, alums may present lectures and workshops and attend presentations by their colleagues. The Alumni Online Community and other social media sites foster connection and networking—both personal and professional. Alumni reunions are held annually in cities around the U.S. For more information, contact the Dean of Alumni.

## Campus Groups and Student Activities

The Dean of Students serves as an advisor to the Student Alliance and a general support to campus groups. These groups include People of Color, Queer@CIIS, AWARE (Awakening to Whiteness and Racism Everywhere), CIIS American Buddhism Group, and UNITE! Contact information for all of these groups can be found on the Student Alliance website (<http://www.ciisstudentalliance.com>).

## Career Services

The Dean of Students Office supports CIIS students in the process of career exploration and decision making, helping them to identify employment opportunities that are appropriate to their academic program, level of experience, training, theoretical orientation, goals, and interests. Professional development workshops are offered throughout the academic year, and individual support on résumé preparation, job searches, and interviewing skills is available by appointment. CIIS CareerLink (<https://ciis-csm.symlicity.com/>) is your online gateway to job and listings, workshop schedules, career handouts and videos, and other great resources. This free service is available to all students and alumni.

## Center for Writing & Scholarship

The Center for Writing & Scholarship (CWS) views learning, teaching, writing, and research as interconnected processes that depend on inquiry, engagement, self-reflective analysis, and collaboration. As such, our mission is not only to assist CIIS students, staff, and faculty in developing the skills necessary for effective reading, writing, literacy, and communication, but also, more important, to do so in ways that prioritize the unique interests, learning processes, and epistemological diversity of the individuals with whom we work. Through our programming, presentations, publications, and pedagogy seminars about writing, research, and the teaching of these skills, we hope to create spaces for dialogue and collaboration among the different constituencies on campus in order to support the continued academic and professional growth of the CIIS community.

CWS services are open to both undergraduate and graduate students, and we welcome writers of all levels of experience and interest. Our goals are to help students develop a growing awareness and understanding about how to effectively and accurately develop and communicate their ideas to an audience through writing. The complexity of accomplishing this while also ensuring that we are helping students to foster independence as scholars and writers necessitates that our approach with students be multilayered, active, question-based, and process-oriented. In other words, students can expect to be involved participants during their consultations with the tutoring staff and professional staff. We encourage students to set up appointments well in advance of due dates for their assignments so that they can work with the CWS tutoring staff multiple times; discuss their papers and ideas at different points in the writing process and particularly as their arguments change; and ensure that they allow themselves sufficient time to reassess, develop, grapple with, revise, and hone their work.

CWS offers individual fifty-minute individual consultations, weekly peer writing group sections (starting in fall 2012), and skill-specific workshops. Students can request appointments via MyCIIS (log in to MyCIIS, click on the "Academics" tab, click on "Center for Writing & Scholarship," and fill out the appointment request form).

## Student Disability Services

Students who request accommodation for a disability should contact the Dean of Students. The Dean will advise you of the application procedures for accommodation and will assist you in complying with them. Any questions, requests for accommodation or access, or complaints regarding services for students or applicants with a disability as defined by law should be addressed to the Equal Opportunity Officer, who is also the Dean of Students. The Student Complaint Procedure, which is the process for resolving complaints regarding violations of this and other Institute policies, is set forth in the Student Handbook, which may be obtained by contacting the Dean of Students Office.

## Field Placement Office

The MCP Field Placement Office assists Counseling Psychology students, faculty, and staff in identifying required supervised clinical field placements that are appropriate to academic requirements, regulations of the California Board of Behavioral Sciences (BBS), and the students' individual educational goals and interests. The office provides workshops on applying to practicum sites; résumé writing and interviewing for practicum placement; and additional topics of interest to MCP practicum students. Individual consultations are available by appointment. An annual Practicum Fair is sponsored each December.



## International Student Services

The International Student Advisor is dedicated to supporting international students throughout their education at the Institute. International students are offered orientation, the Academic Writing Summer Intensive Workshop, informational workshops, a group health insurance plan, English-language tutors, and social events. The International Student Advisor encourages students to participate in the development of the international student community by assisting with the planning of social and educational events through the campus group International Students & Friends.

One of the primary services offered by the International Student Office is advising. The International Student Advisor is available for consultation and the processing of nonimmigrant paperwork in areas related to travel, visa application, employment authorization, and program extension. Additional information and forms may be found under the Student Life tab, International Students on MyCIIS.

International students are also encouraged to participate in the international student listserv ([internationalstudents@listserv.ciis.edu](mailto:internationalstudents@listserv.ciis.edu)). The International Student Advisor uses this email list to communicate important information regarding immigration regulations and Institute policies. The international student page of the MyCIIS website, at [https://my.ciis.edu/ICS/Student\\_Life/International\\_Students.jnz](https://my.ciis.edu/ICS/Student_Life/International_Students.jnz), serves as a reference and a place to download important forms.

The International Student Advisor is committed to promoting diversity and cross-cultural exchange. The International Student Advisor acts as an advocate and a representative of international students in relation to the Institute's faculty and staff. Students are encouraged to bring their questions and concerns to the International Student Advisor. The International Student Advisor can be reached at 415.575.6157.

## Student Alliance

The Student Alliance supports students' needs by promoting their involvement in all levels of the CIIS community, and by providing a forum for students to explore solutions to common problems, to enhance the quality of student's lives, and to ensure that the student voice is heard. It achieves this in the following ways: funding projects run by students for the benefit of students, awarding money to students to help them make presentations at conferences, advocating for students before the school faculty and administration, and representing students on various CIIS committees. Every student is welcome to participate in all Student Alliance meetings. Students interested in becoming an active part of the Student Alliance are encouraged to attend the regular meetings, serve as program representative to the Student Alliance, and participate through one of the volunteer positions. A few positions requiring specific skills are paid. Meetings are scheduled regularly; the dates and locations are posted on the Student Alliance bulletin board near the CIIS café on the third floor of the Mission building and on its website: <http://www.ciisstudentalliance.com>. The Student Alliance can be reached by emailing [studentalliance@ciis.edu](mailto:studentalliance@ciis.edu).

## Veterans' Services

CIIS's academic programs of study are approved by the Higher Education Coordinating Board's State Approving Agency (HECB/SAA) for enrollment of persons eligible to receive educational benefits under Title 38 and Title 10, U.S. Code. If you qualify for these benefits, you may use them toward your tuition. The V.A. official at CIIS is the registrar. Please contact the registrar to initiate the certification of your CIIS enrollment to the V.A.

## Health Insurance

CIIS offers a student health insurance plan for all degree-seeking students residing in the United States. The Student Injury and Sickness Insurance Plan is provided through Kaiser Permanente. Coverage is available for a domestic partner, spouse, or dependent. For more information, please visit our health insurance Web page at [http://www.ciis.edu/Life\\_at\\_CIIS/Health\\_Insurance.html](http://www.ciis.edu/Life_at_CIIS/Health_Insurance.html) or specific policy details.

# Library Services

## Welcome

The Laurance S. Rockefeller Library, located on the **second** floor of the Mission Street building, provides resources and research assistance in support of the academic work of the Institute. The Library has a collection of **seventy-eight thousand** printed or electronic books; more than nine thousand journal subscriptions (mostly available online); more than twelve hundred audio- and videotapes; and CIIS dissertations and master's theses. InterLibrary loan services are available to obtain materials not available through our Library collections.

## Online and Electronic Resources

The Library Web page (<http://library.ciis.edu>) offers students access to a universe of online scholarly resources, including subscription-only research tools like the American Psychological Association's databases, Oxford University Press's Scholarship Online, Humanities Index, Counseling & Therapy in Video, Alternative Health Watch, LGBT Life full text, Archives of Research in Archetypal Symbolism, and many others. Also available are articles from several thousand journals, several thousand electronic books, and recent dissertations from schools throughout the United States. These resources can be accessed online from any computer on or off campus. The only requirement is a CIIS ID number (found on the CIIS ID card) and current registration.

## Research Assistance

Students are welcome to ask for research help at the Reference Desk or by email to [askref@ciis.edu](mailto:askref@ciis.edu), and may schedule one-on-one consultation appointments with Library staff. Staff also collaborates with faculty in teaching research skills for relevant classes and offers individual workshops on topics relating to the dissertation process. For more information, visit <http://library.ciis.edu/information>.

## Access

Use of Library materials and services is granted to the following populations:

- Active students: See the “Maintaining Active Student Status” section in the “Enrollment Policies” portion of this catalog for criteria to remain active.
- Current faculty: Defined as core faculty; also adjunct faculty during the terms when they are teaching at CIIS.
- Current staff: Defined as those currently employed by CIIS on an ongoing basis (including postgraduate interns at CIIS’s counseling centers).
- Associate members: Defined as alums or members of the public who have purchased a Library membership, which gives access to most (but not all) Library materials and resources, for an annual fee.

## Resource Policies

A current CIIS ID card is required to check out any materials. Most books and audio/visual materials circulate for three-week periods and may be renewed twice if not needed by another patron. Patrons can renew materials themselves by logging in to their record in our catalog system, Koha. Printed materials for course reserves circulate for two hours and in some cases may be checked out overnight.

All Library patrons are responsible for proper care of our materials and will be held liable for replacement costs for any material lost, damaged, or stolen while in their care. All Library patrons are also responsible for any fee incurred for services they request (e.g., interLibrary loan fees), and likewise for all fines incurred for overdue materials. The same responsibilities carry over when privileges are extended to another Library within the Northern California Consortium of Psychology Libraries. Library policies are explained in more detail on the CIIS website and apply to all CIIS Library patrons. Library privilege and/or access may be suspended or revoked for violation of these policies. Remote access to the Institute’s subscription-based online resources is available to current CIIS students, faculty, and staff as described above. Some resources may be limited to students enrolled in a specific course or program.

# Information Technology Services

## Online Course Platforms

For online courses, CIIS has two Learning Management Systems (LMS) that provide electronic class spaces: MyCIIS and Caucus.

### MyCIIS Student Portal

MyCIIS is the name of the Web-based portal that students may use to conduct many administrative transactions with CIIS, including registering, paying, downloading a variety of forms and handbooks, and viewing grades, schedules, and financial aid status. The URL is <https://my.ciis.edu>.

You must log in to MyCIIS with a User ID and password. Your User ID is the same as your Student ID number and should have been sent to you with your password via email when you applied to CIIS.

The “Help” tab on MyCIIS provides you with guides for how to use MyCIIS, helps you to retrieve your User ID and password if you forgot or misplaced them, answers frequently asked questions, and lists email addresses if you need further assistance.

The “Technology” tab on MyCIIS provides students with access to IT policies, links to academic discounts for computer hardware, and instructions for connecting to the wireless network (see “CIIS Wireless Network—Awarenet” below). For assistance with MyCIIS, email [portalhelp@ciis.edu](mailto:portalhelp@ciis.edu).

### Caucus

Caucus is the primary platform for online courses. Courses offered via MyCIIS can be accessed via the “Online Course Portal—MyCIIS Platform” area under MyCIIS’s “Academics” tab. Caucus can be accessed via the “Click to log into Caucus” link on the “Academics” tab of MyCIIS. For assistance with Caucus, email [caucushelp@ciis.edu](mailto:caucushelp@ciis.edu).

### CIIS Wireless Network—Awarenet

Awarenet is the name of the CIIS wireless network. Access to Awarenet is currently available throughout the Mission building and at our Fox Plaza location. Awarenet login accounts are automatically created for all enrolled students each semester.

Awarenet is a secure network, and your wireless device will need to be configured using your personal login information in order to access it. Your Awarenet login is typically your first initial and last name. For example, if your name is John Smith, your login name would be “jsmith.” When it is first created, your Awarenet password will match your MyCIIS password. Please note that changing your password on MyCIIS will not change it for Awarenet and vice versa, so they may become out of sync. You can download the configuration files and instructions for connecting your device to the wireless network by logging in to MyCIIS and going to the “Technology” tab. If you are connecting for the first time, read these instructions and contact the Help Desk at 415.575.6140 or [wifi-help@ciis.edu](mailto:wifi-help@ciis.edu) for password assistance.

## Computer Labs

CIIS provides students with three computer labs containing PCs and Macs. Two of the labs are located at Mission Street and at Fox Plaza in the lounge area. Each computer is equipped with Microsoft Word, Excel, Access, and PowerPoint, and Adobe Acrobat software. Room 434B at Mission doubles as a teaching lab that can be reserved for classes and other functions where a networked computer lab situation is needed. Hours are posted on the lab door and vary from semester to semester. The labs are managed by the Operations Department and are usually staffed by a lab assistant who can offer basic computer help. When an assistant is not present, you can call the Information Technology Services Help Desk at 415.575.6140.

## Student Computer Use Policy

Students are expected to adhere to the Student Computer Acceptable Use Policy, which can be found on MyCIIS under the “Technology” tab and is posted in our computer labs.

## Computer Hardware Recommendations

CIIS recommends the following minimum system requirements to access technology resources from your personal computer:

1. A computing device with at least 1GB of system memory and networking capability
2. A current, modern browser (Firefox, Microsoft Internet Explorer, Opera, Safari, et al.)
3. Email access and word-processing software

**Note:** If you have a portable device, you will need to have wireless networking capability (Wi-Fi) in order to access the wireless network at CIIS.

# Campus Facilities

## Hours

The hours when CIIS buildings are open are dependent on whether school is in session or not. You can get up-to-date information on the hours by calling the main reception at 415.575.6100. Below are the usual hours.

	Regular Hours	Semester-Break Hours
Main Campus 1453 Mission Street	Mon–Sat 8AM–10PM Sunday 8AM–7PM	Mon–Sun 8AM–7PM
Fox Plaza Site 1390 Market Street, Suite 111	Mon–Thu 8AM–10PM Fri 8AM–6PM Sat–Sun Closed	Mon–Fri 8AM–5PM Sat–Sun Closed

## Art Galleries

1453 Mission Street, third and fourth floors

The Arts at CIIS maintains an active program of twelve to fifteen exhibitions per year, making visible a diverse array of voices grappling with today’s urgent social, ecological, and aesthetic questions. The Arts at CIIS promotes dialogue across disciplines, and within and between communities, about the arts, visual culture, and social change.

## Bookstore

1453 Mission Street, Room 302

The InnerLight Bookstore is operated by CIIS and carries all of the required textbooks for in-person courses; it also has arrangements for online book purchases. The bookstore carries a wide variety of other books relevant to the interests of the Institute community as well, and will special-order books twice a week. In addition, the bookstore sells CIIS T-shirts, school supplies, music CDs, gifts, and greeting cards.

## Café

1453 Mission Street, Room 309

The CIIS Conscious Café aims to embody the Institute’s core values of sustainability and integral health, featuring organic, vegetarian, vegan, and fair-trade foods.

## Counseling Centers

The Institute has six counseling centers in San Francisco that serve as professional training facilities for students and as community service agencies for the public.

- Integral Counseling Centers—Associated with the Integral Counseling Psychology program; therapists here take an integral approach to healing that recognizes the interrelationships among mind, body, and spirit.

- Church Street Center, 1782 Church Street, 415.648.2644.
- Golden Gate Counseling Center, 507 Polk Street, Suite 440, 415.561.0230.
- Pierce Street Center, 2140 Pierce Street, 415.776.3109.
- Somatic Psychology Counseling Center—Associated with the Somatic Psychology program, this center offers the community affordable psychotherapy based on body-oriented approaches integrated with other therapeutic modalities.
- Center for Somatic Psychotherapy, 220 Montgomery St #600, (415) 271-8895, 415.558.0880.
- Clinical Psychology Doctoral Program—Associated with the Doctor of Psychology program, this center provides psychological services and testing while functioning as a training facility for advanced students in the Doctor of Psychology program.
- Psychological Services Center, 1390 Market Street (Fox Plaza), 415.575.6200.
- Clinic Without Walls—Associated with the Community Mental Health program, this clinic uses a wellness model where psychotherapy is part of a broad approach that includes linking the clients to resources to help with nutrition, parenting, exercise, transportation, and other needs.

## **Meditation Room**

1453 Mission Street, Room 605

The Sri Aurobindo Meditation Room, a space initiated by students, is dedicated for silent meditation, prayer, and contemplation. This room is open during the Institute's normal business hours and is available to all current students. It isn't necessary to reserve time.

## **Student Lounge**

1453 Mission Street, Room 309

The Student Lounge, located next to the Café, is an inviting space for students to relax, converse, or study. A bulletin board is available for reading and posting notices that would be of interest to fellow students.

## **Student Multi-Purpose Space**

1453 Mission Street, Room 218

The Student Multi-Purpose Space is used for student study, discussions, and meetings with classmates. It features reading chairs, desks, a coffee table, a couch, and bulletin boards for notices about campus events and student-offered services. Campus groups may store supplies in this room as well. The room is to be used for quiet study when not reserved. A schedule of confirmed reservations is posted outside the door. To reserve this room or its storage space, sign up through the Student Affairs Office in Room 401.

## **Zen Garden**

1453 Mission Street, Sixth Floor

The Zen Garden is a rooftop sanctuary open to all, featuring live plants, flowers, a rock garden, and a seating area. The garden is a smoke-free zone.

# **Campus Security**

## **Safety and Security**

It is the policy of California Institute of Integral Studies to prevent, respond to, and defuse any incident with the best available care and precaution. To help create a safe environment, CIIS encourages students, employees, and guests to be aware of its policies, to be responsible for their own safety and the safety of others, and to report any crime or suspicious activity immediately to any Institute staff or faculty as well as any reception desk staff.

The Operations Department is responsible for security and works closely with the Dean of Students Office and Human Resources to ensure that these operations are monitored, maintained, and enforced. Our locations at Fox Plaza and Minna Street are secured locations, meaning the facilities are always locked and accessible only by clients, students, staff, and faculty of the Institute. The main campus building at 1453 Mission has a security officer on duty during all business hours, as well as weekday evenings and weekends.

## **Campus Access**

The Institute's facilities are open to prospective students, current students, alums, faculty, staff, and guests during regular hours of operation (see "Campus Facilities" in this catalog for information about hours). An access code is required to enter the Minna Street site and the Fox Plaza site. This code can be obtained from the Student Affairs Office on the fourth floor of the Main Campus, 1453 Mission Street. Prospective students may not enter the Minna or Fox sites without an admissions counselor.

CIIS issues photo identity cards to students, faculty, and staff. This card is produced by the Registrar's Office. Anyone on campus must carry his or her card and be prepared to present it when asked by CIIS personnel. ID cards are not transferable. During all hours of operation, anyone entering 1453 Mission is required to either show his or her CIIS ID card or then to sign in using a government issued Photo ID. The ID cards of students are invalid without a current sticker. The Registrar's Office issues this sticker only to students who are currently registered.

## Reporting and Response Procedures

Any member of the CIIS community who experiences or witnesses an incident that is disruptive, threatening, dangerous, and/or traumatic should immediately dial “911” to reach San Francisco emergency response services or dial “o” from any campus phone to reach the CIIS switchboard, where the operator can help contact these services. Other points of contact are as follows:

- The receptionist in the fourth-floor reception area of the main campus
- The security officer in the lobby of the Main Campus
- The security officer in the lobby of the Fox Plaza site
- The receptionist in the lobby of the Minna site
- Any other CIIS employee, including all staff and faculty

If dialing “911,” immediately after doing so, dial “415.575.6100” to contact the CIIS switchboard so that the operator is aware of the situation and so that CIIS personnel will know to assist. You must dial a “9” first to get an outside line if you are dialing “911” from any campus phone, such as “9-911.”

## Crime Survey

The Institute is committed to timely reports to the Institute community of any crimes that were reported or known to have occurred at any of its locations. The Student Right-to-Know and Campus Security Act was passed by Congress in 1990 in response to concerns about crime and security at post-secondary institutions. This Act requires institutions participating in student financial aid programs under Title IV of the Higher Education Act of 1965 to disclose information about campus safety policies and procedures and to provide statistical information concerning whether certain crimes took place on campus. The Dean of Students and the Director of Operations are responsible for collecting crime statistics, with cooperation from the San Francisco Police Department.



**Faculty**



# Faculty

## Core Faculty

### Elizabeth Allison, PhD

*Assistant Professor*

PhD, University of California, Berkeley

MEM, Yale School of Forestry and Environmental Studies

MAR, Yale Divinity School

BA, Williams College

### Alzak Amlani, PhD

*Associate Professor, Integral Counseling Psychology*

PhD, Institute of Transpersonal Psychology

MA, Institute of Transpersonal Psychology

BA, University of California, Santa Cruz

### Alka Arora, PhD

*Assistant Professor, Women's Spirituality*

PhD, University of Washington

BA, University of Southern California, Los Angeles

### Mera Atlis, PhD

*Assistant Professor, Clinical Psychology*

PhD, University of Minnesota

BA, University of Alaska Anchorage

### Anne Bluethenthal, MFA

*Assistant Professor, Creative Inquiry, Interdisciplinary Arts*

MFA, New College of California

BA, Oberlin College

### Denise Boston, PhD

*Associate Professor, Expressive Arts*

PhD, Walden University

MA, Goddard College

BFA, North Carolina School of the Arts

### Matthew Bronson, PhD

*Associate Professor*

*Faculty in Residence, Center for Writing and Scholarship*

*Director of Academic Assessment*

PhD, University of California, Davis

MA, University of California, Berkeley

BA, University of California, Berkeley

### Philip Brooks, EdD

*Associate Professor, Integral Counseling Psychology*

EdD, University of Massachusetts

MA, University of Massachusetts

BA, Lake Forest College

### Fernando Castrillon, PsyD

*Assistant Professor, Community Mental Health*

PsyD, California Institute of Integral Studies

MA, University of California, Davis

BA, University of Houston

### Craig Chalquist, MS, PhD

*Associate Professor, East-West Psychology*

PhD, Pacifica Graduate Institute

MS, California Lutheran University

BA, California Lutheran University

### Meg H. Chang, EdD

*Associate Professor, Somatic Psychology*

EdD, Columbia University Teachers College

MS, City University of New York Hunter College

BA, Temple University

### Brendan Collins, PhD

*Associate Professor, East-West Psychology;*

*Integral Counseling Psychology*

PhD, U.S. International University

Master of Theological Studies, Graduate Theological Union

MS, San Francisco State University

BA, St. John's University

### Allan Combs, PhD

*Professor, Transformative Studies*

PhD, University of Georgia

MS, University of Georgia

MRC, University of Florida

BS, Ohio State University

### Carolyn Cooke, MFA

*Associate Professor, Writing and Consciousness*

MFA, Columbia University

MA, Smith College

BA, Smith College

### Brant Cortright, PhD

*Professor, Integral Counseling Psychology*

PhD, Union Institute

BA, University of California, Santa Cruz

### Daniel Deslauriers, PhD

*Professor, Transformative Studies*

PhD, MS, BS, Université de Montréal

### Frank Echenhofer, PhD

*Professor, Clinical Psychology*

PhD, Temple University

MA, West Georgia College

BA, University of Delaware

### Renée Emunah, PhD

*Professor, Psychology Drama Therapy*

PhD, RDT/BCT, Union Institute

MA, San Francisco State University

RDT, Registered Drama Therapist

BA, Antioch University West

### Urusa Fahim, PhD

*Assistant Professor, Transformative Inquiry*

PhD, California Institute of Integral Studies

MSc, Punjab University

BA, Kinnaird College

### Jorge N. Ferrer, PhD

*Professor, East-West Psychology*

PhD, California Institute of Integral Studies

Lic. Psicologia Clínica, University of Barcelona

BA equivalent, University of Barcelona

**Mark Fromm, PhD**

*Professor, Clinical Psychology; Counseling Psychology*  
PhD, University of Colorado  
MA, State University of New York at Plattsburgh  
BA, Carnegie-Mellon University

**Steven D. Goodman, PhD**

*Associate Professor, Asian Comparative Studies*  
PhD, University of Saskatchewan  
MA, University of Saskatchewan  
BA, University of California, Berkeley

**Joanne Gozawa, PhD**

*Associate Professor, Transformative Inquiry*  
PhD, California Institute of Integral Studies  
BA, San Francisco State University

**Ian J. Grand, PhD**

*Professor, Somatic Psychology*  
PhD, Union Institute & University  
MA, Antioch University  
BA, San Francisco State University

**Lucanna Grey, MA**

*Assistant Professor, Integral Counseling Psychology*  
MA, University of Santa Clara  
MFT, University of Santa Clara

**Andrej Grubačić, MA**

*Associate Professor, Anthropology and Social Change*  
PhD cand., SUNY Binghamton  
MA, SUNY Binghamton  
BA, University of Belgrade

**Andrew Harlem, PhD**

*Associate Professor, Clinical Psychology*  
PhD, University of Chicago  
MA, University of Chicago  
BA, University of Pennsylvania

**Judye Hess, PhD**

*Professor, Integral Counseling Psychology*  
PhD, University of Rhode Island  
MA, Columbia University  
BA, New York University

**Don Hanlon Johnson, PhD**

*Professor, Somatic Psychology*  
PhD, Yale University  
MA, University of Santa Clara  
MA, Gonzaga University  
BS, University of Santa Clara

**Constance A. Jones, PhD**

*Professor, Transformative Inquiry*  
PhD, Emory University  
MA, Vanderbilt University  
BA, Vanderbilt University

**Meg A. Jordan, PhD, RN**

*Professor, Integrative Health Studies*  
PhD, Union Institute & University  
MA, California Institute of Integral Studies  
BS, Metropolitan State College of Denver  
BS, University of Illinois

**Mara Lynn Keller, PhD**

*Professor, Women's Spirituality*  
PhD, Yale University  
MPhil, Yale University  
MA, Purdue University  
BA, Gettysburg College

**Sean Kelly, PhD**

*Professor, Philosophy, Cosmology, and Consciousness*  
PhD, University of Ottawa  
MA, University of Ottawa  
BA, Carleton University

**Anne Krantz, PhD**

*Associate Professor, Somatic Psychology*  
PhD, California School of Professional Psychology  
BA, University of Colorado

**Mark Ludwig, MSW, LCSW**

*Associate Professor, Somatic Psychology*  
MSW, University of California, Berkeley  
BA, University of California, Berkeley

**Alec MacLeod, MFA**

*Professor, Interdisciplinary Studies*  
MFA, Stanford University  
BA, Hampshire College

**Robert McDermott, PhD**

*Professor, Philosophy, Cosmology, and Consciousness*  
PhD, Boston University  
MA, Emory University  
BA, Queen's College, CUNY

**Katharine McGovern, PhD**

*Professor, Clinical Psychology*  
PhD, University of Minnesota  
MA, University of Wisconsin  
BA, Carleton College

**Josefa Maria Molina, PhD**

*Associate Professor, Community Mental Health*  
PhD, California Institute of Integral Studies  
MA, John F. Kennedy University  
BA, UC Berkeley

**Alfonso Montuori, PhD**

*Professor, Transformative Inquiry*  
PhD, Saybrook Institute  
MA, Monterey Institute of International Studies  
BA, University of London

**Barbara Morrill, PhD**

*Associate Professor, Integral Counseling Psychology*  
PhD, Institute of Transpersonal Psychology  
MA, Institute of Transpersonal Psychology  
MEd, Boston College  
BA, Pfeiffer College

**Mutombo Mpanya, PhD**

*Professor, Anthropology and Social Change*  
PhD, University of Michigan  
MA, University of Notre Dame  
BA, Bethel College  
BS, Ecole de Commerce Solvay

**Sylvia Nakkach, MA, MMT**

*Assistant Professor, Integrative Health Studies*  
 MA, National University of Buenos Aires  
 MA, Mills College  
 MMT, National University of Buenos Aires  
 BA, Conservatory of Music, Buenos Aires

**Esther Nzewi, PhD**

*Professor, Clinical Psychology Doctorate*  
 PhD, MA, New York University  
 MA, Montclair State University  
 BA, Chestnut Hill College

**Sandra M. Pacheco, PhD**

*Associate Professor, Interdisciplinary Studies*  
 PhD, University of California, Santa Cruz  
 MS, University of California, Santa Cruz  
 BA, California State University, Los Angeles

**Janis Phelps, PhD**

*Associate Professor, East-West Psychology; Clinical Psychology*  
 PhD, University of Connecticut  
 MA, University of Connecticut  
 BA, Allegheny College

**Kaisa Puhakka, PhD**

*Professor, Clinical Psychology*  
 PhD, University of Toledo  
 MA, University of Toledo

**Sherry Raley, PhD, FAMI, MT-BC**

*Assistant Professor, Expressive Arts*  
 PhD, MA, Institute of Transpersonal Psychology  
 MS, Radford University  
 BMEd, Mars Hill College

**F. Antonio Ramírez-Hernández, PsyD**

*Assistant Professor, Drama Therapy; Integral Counseling Psychology*  
 PsyD, California Institute of Integral Studies  
 MA, California Institute of Integral Studies  
 MA, San Francisco Conservatory of Music  
 BA, University of California, Santa Cruz  
 BA, National University of Mexico

**Gary Raucher, MA, MFT, RDT/BCT**

*Assistant Professor, Drama Therapy*  
 MA, California Institute of Integral Studies  
 BA, Binghamton University

**Arisika Razak, RN, CNM, MPH**

*Associate Professor, Women's Spirituality*  
 MPH, University of California, Berkeley  
 CNM, University of California, San Francisco  
 BS, University of California, San Francisco

**Sergio Rodriguez-Castillo, MA, LLM, JD**

*Assistant Professor, Integral Counseling Psychology*  
 MA, California Institute of Integral Studies  
 LLM, University of Warwick, United Kingdom  
 JD, Autonomous University of Queretaro, Mexico

**James Ryan, PhD**

*Professor, Asian and Comparative Studies*  
 PhD, University of California, Berkeley  
 MA, University of Wisconsin  
 BA, University of Wisconsin

**Brynn Saito, MFA**

*Visiting Faculty, Writing, Consciousness, and Creative Inquiry*  
 MFA, Sarah Lawrence College  
 MA, New York University  
 BA, University of California Berkeley

**Sonya Shah, MFA**

*Assistant Professor, Interdisciplinary Studies*  
 MFA, School of the Art Institute of Chicago  
 BA, Brown University

**Cindy Shearer, DA, PhD**

*Professor, Interdisciplinary Studies; Writing, Consciousness, and Creative Inquiry*  
 PhD, State University of New York, Albany  
 MA, Antioch University  
 BA, Wright State University

**Jake Sherman, PhD**

*Assistant Professor, Co-chair, Philosophy and Religion*  
 PhD, University of Cambridge  
 MA, California Institute of Integral Studies  
 BA, Pepperdine University

**Shoshana Simons, PhD, RDT**

*Associate Professor, Expressive Arts Therapy*  
 PhD, The Fielding Institute  
 MA, The Fielding Institute  
 MA, University of North London

**Rina Sircar, PhD**

*Professor, Asian and Comparative Studies*  
 PhD, Gujarat University  
 PhD, California Institute of Asian Studies  
 MA, Rangoon University  
 BL, Rangoon University  
 BA, Rangoon University

**Brian Swimme, PhD**

*Professor, Philosophy, Cosmology, and Consciousness*  
 PhD, University of Oregon  
 BS, Santa Clara University

**Richard Tarnas, PhD**

*Professor, Philosophy, Cosmology, and Consciousness*  
 PhD, Saybrook Institute  
 BA, Harvard College

**Hodari Toure, PhD**

*Adjunct Assistant Professor, Anthropology and Social Change*  
 PhD, University of California, Berkeley  
 MA, University of California, Berkeley  
 BA, University of California, Berkeley

**Steven Tierney, EdD**

*Professor, Community Mental Health*  
 EdD, Northeastern University  
 MA, Wayne State University  
 PhB, Monteith College, Wayne State University

**Benjamin Tong, PhD**

*Professor, Clinical Psychology*  
 PhD, California School of Professional Psychology  
 MA, San Francisco State University  
 BA, San Francisco State University



**Hodari Toure, PhD**

*Assistant Professor, Anthropology and Social Change*  
 PhD, University of California, Berkeley  
 MA, University of California, Berkeley  
 BA, University of California, Berkeley

**Fouzieyha Towghi, PhD**

*Associate Professor, Anthropology and Social Change*  
 PhD, University of California San Francisco and Berkeley  
 MPH, University of Hawaii  
 BA, Michigan State University

**Douglas A. Vakoch, PhD**

*Professor, Clinical Psychology*  
 PhD, MA, State University of New York at Stony Brook  
 MA, University of Notre Dame  
 BA, Carleton College

**Leland van den Daele, PhD, ABPP**

*Professor, Clinical Psychology*  
 PhD, MS, Purdue University  
 AB, University of San Francisco

**Bryant L. Welch, JD, PhD**

*Professor and Chair, Clinical Psychology*  
 PhD, University of North Carolina  
 JD, Harvard School of Law  
 BA, Harvard College

**Jennifer Wells, PhD**

*Assistant Professor, Transformative Inquiry*  
 PhD, University of California, Berkeley  
 PhD, Sorbonne Paris IV  
 MA, Yale School of Forestry and Environmental Studies  
 BA, Friends World College and Ramapo College of New Jersey

**Carol Whitfield, PhD**

*Professor, East-West Psychology*  
 PhD, San Francisco School of Psychology  
 PhD, Graduate Theological Union  
 MA, University of California, Berkeley  
 BA, Sonoma State College

**Tanya Wilkinson, PhD**

*Professor, Clinical Psychology*  
 PhD, California School of Professional Psychology  
 MA, California School of Professional Psychology  
 BA, Antioch College

**Yi Wu, PhD**

*Professor, Asian and Comparative Studies*  
 PhD, University of Chinese Culture  
 MA, University of Chinese Culture  
 BA, National Normal University

**Faculty Emeriti****Hilary Anderson, PhD**

PhD, California Institute of Integral Studies  
 BA, San Jose State University

**Lucia Chiavola Birnbaum, PhD**

PhD, University of California, Berkeley  
 MA, University of California, Berkeley  
 BA, University of California, Berkeley

**Padma Catell, PhD**

PhD, California Institute of Integral Studies  
 MA, City University of New York  
 BA, Hunter College

**Vern Haddick, PhD**

PhD (Hon.), California Institute of Integral Studies  
 MS, Columbia University  
 MA, University of California, Berkeley  
 BA, University of California, Berkeley

**Paul Herman, PhD**

PhD, California Institute of Asian Studies (now CIIS)  
 MEd, Temple University  
 MS, Columbia University  
 MA, University of California, Berkeley  
 BA, Ohio University

**Michael Kahn, PhD**

PhD, Harvard University  
 MA, Harvard University  
 BA, Harvard University

**Kimberly McKell, PhD**

PhD, California Institute of Asian Studies (now CIIS)  
 MA, American Academy of Asian Studies/University of the Pacific

**Ralph Metzner, PhD**

PhD, Harvard University  
 BA, Oxford University

**Sanjen Miedzinski, PhD**

PhD, City University of New York  
 BS, Pennsylvania State University

**Charlene Spretnak, MA**

MA, University of California, Berkeley  
 BA, University of California, Santa Cruz

**Jack S. Weller, MA**

MA, University of California, Santa Barbara  
 BA, University of California, Los Angeles

**Adjunct Faculty****Fernando Agudelo-Silva, PhD**

*Adjunct Associate Professor, Integrative Health Studies*  
 PhD, University of California, Berkeley  
 MA, Harvard University  
 BS, Universidad de Caldas, Manizales, Colombia

**David Akullian, MS**

*Adjunct Associate Professor, Integral Counseling Psychology*  
 PhD (cand.), California Graduate School of Marital and Family Therapy  
 MS, Eastern Michigan University  
 BA, University of Oregon

**Marcel Allbritton, PhD**

*Adjunct Lecturer, Integrative Health Studies*  
 PhD, Syracuse University  
 MA, University of New Mexico  
 BA, University of Southwestern Louisiana



**Melissa Anderson, PhD, MFT**

*Adjunct Assistant Professor, Counseling Psychology*  
 PhD, City University of New York  
 MA, New College of California  
 BS, University of Wisconsin-Madison

**Michael Arloski, PhD**

*Adjunct Associate Professor, Integrative Health Studies*  
 PhD, Ohio University  
 MEd, University of Toledo  
 BA, Bowling Green State University

**James P. Armstrong, PhD**

*Adjunct Associate Professor, Transformative Inquiry*  
 PhD, Loyola University of Chicago  
 MA, University of Northern Colorado  
 BA, University of Virginia

**Sally Atkins, EdD, MEd**

*Adjunct Professor, Expressive Arts Therapy*  
 EdD, University of North Carolina, Greensboro  
 MEd, University of North Carolina, Greensboro  
 AB, University of North Carolina, Chapel Hill

**Nahid Augha, PhD**

*Adjunct Professor, Asian and Comparative Studies*  
 PhD, University of Exeter  
 PhD, Newport University  
 MA, University of Tehran  
 BA, Missouri State University

**Randall Babtkis, MFA**

*Adjunct Associate Professor, Creative Inquiry, Interdisciplinary Arts,  
 Writing and Consciousness*  
 MFA, Columbia University  
 AB, University of California, Los Angeles

**Christopher Bache, PhD**

*Adjunct Distinguished Professor, Philosophy, Cosmology,  
 and Consciousness*  
 PhD, Brown University  
 MA, Cambridge University  
 AB, University of Notre Dame

**Allan Badiner, MA**

*Adjunct Assistant Professor, Transformative Inquiry*  
 MA, College of Buddhist Studies  
 BA, University of Minnesota

**Carolina Bacchi, PsyD**

*Assistant Professor, Clinical Psychology*  
 PsyD, the Wright Institute  
 MS, University of Sao Paulo, Brazil

**Robert Bartner, PhD**

*Adjunct Associate Professor, Integral Counseling Psychology*  
 PhD, Center for Psychological Studies  
 MS, California State University, Hayward  
 BA, University of Washington

**Michael Baugh, LCSW**

*Adjunct Associate Professor, Integral Counseling Psychology*  
 MSW, University of California, Berkeley  
 BA, Yale University

**Duncan Bennett, PhD**

*Adjunct Associate Professor, Somatic Psychology*  
 PhD, Union Institute and University  
 MS, California State University, East Bay  
 BA, California State University, East Bay

**Denise Benson, MA**

*Adjunct Assistant Professor, Integral Counseling Psychology*  
 MA, Santa Clara University  
 BA, San Francisco State University

**Jennifer Berezan, MA**

*Adjunct Professor, Women's Spirituality*  
 MA, Holy Names College  
 BA, University of Calgary

**Greg Berger**

*Adjunct Associate Professor, Anthropology and Social Change*  
 BA, Hampshire College

**Ann Bernhardt, PhD**

*Adjunct Associate Professor, Clinical Psychology*  
 PhD, California School of Professional Psychology  
 MS, Dominican University of California  
 BS, University of North Carolina

**Bonnie Bernstein, MEd**

*Adjunct Associate Professor, Expressive Arts Therapy*  
 MEd, Boston University  
 BA, Goddard College

**Doris Bersing, PhD**

*Adjunct Assistant Professor, Counseling Psychology*  
 PhD, Université de Toulouse-Le Mirail, France  
 MA, Centro de Entrenamiento en Psicoterapia y Educación,  
 Venezuela  
 MA, Psicogrupos; Spain, Venezuela, Brazil  
 BA, Universidad Católica Andrés Bello, Venezuela

**Andrew Bertagnoli, PhD**

*Adjunct Associate Professor, Clinical Psychology*  
 PhD, California School of Professional Psychology  
 MA, California School of Professional Psychology  
 BA, Vanderbilt University

**Alissa Blackman, MA, MFT**

*Adjunct Lecturer, Somatic Psychology*  
 MA, California Institute of Integral Studies  
 MFA, San Francisco State University  
 BA, Oberlin College

**Greg Bogart, PhD, MFT**

*Adjunct Professor, Counseling Psychology, East-West Psychology*  
 PhD, Saybrook Institute  
 MA, California Institute of Integral Studies  
 BA, Wesleyan University

**Françoise Bourzat, MA**

*Adjunct Associate Professor, East-West Psychology*  
 MA, New College of California  
 BA, Antioch University

**Hilary Bradbury-Huang, PhD**

*Adjunct Associate Professor, Transformative Inquiry*  
 PhD, Boston College  
 MA, University of Chicago  
 BA, Trinity College, Dublin University

**Kerry Brady, MA**

*Adjunct Assistant Professor, Philosophy, Cosmology,  
 and Consciousness*  
 MA, California Institute of Integral Studies  
 BA, Middlebury College

**Kris Brandenburger, PhD**

*Adjunct Associate Professor, Creative Inquiry, Interdisciplinary Arts,  
 Writing and Consciousness*  
 PhD, California Institute of Integral Studies  
 BA, California Institute of Integral Studies

**Carolyn Brandy, BA**

*Adjunct Assistant Professor, Women's Spirituality*  
 BA, Holy Names College

**Toni Margot Brooks, BA**

*Adjunct Assistant Professor, Integral Counseling Psychology*  
 BA, University of Michigan

**Kathleen Brown, PhD**

*Adjunct Professor, Integral Counseling Psychology*  
 PhD, California Institute of Integral Studies  
 MA, California Institute of Integral Studies  
 BS, University of California, San Francisco  
 BA, University of California, Berkeley

**Keely Burke, MA, MFTI**

*Adjunct Lecturer, Expressive Arts Therapy*  
 MA, California Institute of Integral Studies  
 BA, College of Santa Fe

**Guy Burneko, PhD**

*Adjunct Associate Professor, Transformative Inquiry*  
 PhD, Emory University  
 MA, University of Alaska, Fairbanks  
 BA, Fordham University

**Raymond Buscemi, PsyD**

*Adjunct Associate Professor, Community Mental Health*  
 PsyD, the Wright Institute  
 MA, New College of California  
 BA, New College of California

**Susana Bustos, PhD**

*Adjunct Assistant Professor, East-West Psychology*  
 PhD, California Institute of Integral Studies  
 MA, Pontifical Catholic University of Chile  
 MA, University of Chile

**Kelley Callahan, PhD**

*Adjunct Assistant Professor, Somatic Psychology*  
 PhD, Adelphi University  
 MA, University of Arkansas  
 BA, College of the Holy Cross

**Manolo Callahan, PhD**

*Adjunct Associate Professor, Anthropology and Social Change*  
 PhD, University of Texas at Austin  
 MA, University of Texas at Austin  
 BA, Gonzaga University

**Ludmila Cantamissa, MA, MFT**

*Adjunct Assistant Professor, Somatic Psychology*  
 MA, California Institute of Integral Studies  
 BS, Faculdades Integradas Candido-Mendes-Ipanema

**Mariana Caplan, PhD**

*Adjunct Associate Professor, East-West Psychology*  
 PhD, Union Institute and University  
 MA, California Institute of Integral Studies  
 BA, University of Michigan

**Chris Carlsson**

*Adjunct Assistant Professor, Anthropology and Social Change*

**Blair Carter, MA**

*Adjunct Lecturer, Philosophy, Cosmology, and Consciousness*  
 MA, California Institute of Integral Studies  
 BA, Prescott College

**Susan Carter, PhD**

*Adjunct Professor, School of Consciousness and Transformation,  
 Women's Spirituality, Transformative Leadership*  
 PhD, California Institute of Integral Studies  
 MA, California Institute of Integral Studies  
 BA, Lewis and Clark College

**Marjorie A. Chaset, MA**

*Adjunct Assistant Professor, Community Mental Health*  
 MBA, Simmons College  
 MA, California Institute of Integral Studies  
 BA, Boston University

**Lani Chow, PhD**

*Adjunct Associate Professor, Clinical Psychology*  
 PhD, California School of Professional Psychology  
 BA, University of California, San Diego

**Carol P. Christ, PhD**

*Adjunct Professor, Women's Spirituality*  
 PhD, Yale University  
 MA, Yale University  
 BA, Stanford University

**Mary Churchill, PhD**

*Adjunct Associate Professor, Women's Spirituality*  
 PhD, University of California, Santa Barbara  
 MA, University of California, Santa Barbara  
 BA, University of California, Berkeley

**John Conger, PhD**

*Adjunct Professor, Somatic Psychology*  
 PhD, California School of Professional Psychology  
 MA, New York University  
 BA, Harvard College

**Axil Cricchio, MA**

*Adjunct Assistant Professor, Interdisciplinary Studies*  
 MA, California State University, Monterey Bay  
 BA, California State University, Monterey Bay

**Jim Cross, ND, LAc**

*Adjunct Associate Professor, Integrative Health Studies*  
 ND, Natural College of Naturopathic Medicine  
 LAc, San Francisco College of Acupuncture  
 BA, University of California, Davis

**Byron Dan Crowe, MEd, PhD**

*Adjunct Assistant Professor, Transformative Inquiry*  
 PhD, California Institute of Integral Studies  
 MEd, University of Georgia  
 BA, Harvard University

**Lauren Cunningham, MSW**

*Adjunct Associate Professor, Expressive Arts Therapy*  
 MSW, University of California, Berkeley  
 BA, University of Pennsylvania

**Linda Cunningham, PhD**

*Adjunct Associate Professor, Integral Counseling Psychology*  
 PhD, California Institute of Integral Studies  
 MA, John F. Kennedy University  
 BS, University of Washington

**Lisa DaSilva-Ward, MA**

*Adjunct Lecturer, Philosophy, Cosmology, and Consciousness*  
 MA, Boston Theological Institute/  
 Andover Newton Theological School  
 BSc, Brunel University, UK

**Shellee Davis, MA, REAT**

*Adjunct Associate Professor, Expressive Arts Therapy*  
 MA, Sonoma State University  
 BA, Sonoma State University

**Cheryl Dawson, MA, MDiv**

*Adjunct Assistant Professor, Women's Spirituality*  
 MDiv, Graduate Theological Union  
 MA, New College of California  
 BA, California State University, Hayward

**Myron K. (Mike) Denney, MD, PhD**

*Adjunct Distinguished Professor, Integrative Health Studies*  
 PhD, Pacifica Graduate Institute  
 MD, University of Michigan

**Victoria C. Dickerson, PhD**

*Adjunct Professor, Integral Counseling Psychology*  
 PhD, Pacific Graduate School of Psychology  
 MA, Santa Clara University  
 MS, University of Notre Dame  
 BA, St. Mary's College

**Carlos M. Disdier, MA**

*Adjunct Assistant Professor, Community Mental Health*  
 PsyD (cand.), California Institute Integral Studies  
 MA, California Institute Integral Studies  
 BA, University of Puerto Rico

**Christine Donohue, MA, MFT**

*Adjunct Associate Professor, Integrative Health Studies*  
 MA, California Institute of Integral Studies  
 BS, University of Vermont

**Kate Donohue, PhD**

*Adjunct Associate Professor, Expressive Arts Therapy*  
 PhD, Temple University  
 MEd, Temple University  
 BA, Trenton State College

**D. Christopher Dryer, PhD**

*Adjunct Associate Professor, Clinical Psychology*  
 PhD, Stanford University  
 MBA, Santa Clara University  
 BA, University of Pennsylvania

**Mildred Dubitzky, PhD**

*Adjunct Associate Professor, Integral Counseling Psychology*  
 PhD, Harvard University  
 MS, Harvard University  
 BS, Goucher College

**Roxanne Dunbar-Ortiz, PhD**

*Adjunct Distinguished Professor, Anthropology and Social Change*  
 PhD, University of California, Los Angeles  
 MA, University of California, Los Angeles  
 BA, San Francisco State College

**K. Sue Duncan, MA**

*Adjunct Associate Professor, Integral Counseling Psychology*  
 MA, John F. Kennedy University  
 BA, John F. Kennedy University

**Callum D. Eastwood, PsyD**

*Adjunct Assistant Professor, Clinical Psychology*  
 PsyD, California Institute of Integral Studies  
 BA, Stanford University

**Nicholas B. Egan, PhD**

*Adjunct Assistant Professor, Asian and Comparative Studies*  
 PhD, California Institute of Integral Studies  
 MA, California Institute of Integral Studies  
 BA, Sonoma State University

**Riane Eisler, JD**

*Adjunct Professor, Women's Spirituality, Transformative Leadership*  
 JD, University of California, Los Angeles  
 BA, University of California, Los Angeles

**May Elawar, PhD**

*Adjunct Assistant Professor, Women's Spirituality*  
 PhD, California Institute of Integral Studies  
 MA, American University, Washington, DC  
 BA, Webster University, Geneva, Switzerland

**Lynne Engelskirchen, PhD**

*Adjunct Assistant Professor, Women's Spirituality*  
 PhD, Columbia University  
 MA, University of Michigan  
 BA, State University of New York

**Gisele Fernandes-Osterhold, MFT, MA**

*Adjunct Assistant Professor, Counseling Psychology*  
 MA, California Institute of Integral Studies  
 BA, Universidade Catolica, Brazil

**Todd Finnemore, PsyD**

*Adjunct Assistant Professor, Clinical Psychology*  
 PsyD, California Institute of Integral Studies  
 BA, University of Colorado, Boulder

**Ricky Fishman**

*Adjunct Associate Professor, Integrative Health Studies*  
 DC, New York Chiropractic College  
 BA, State University of New York at Buffalo

**Lael Fon, MA**

*Adjunct Lecturer, Interdisciplinary Studies*  
MA, California Institute of Integral Studies  
BA, University of California, Santa Cruz

**Robert Forte, AMRS**

*Adjunct Assistant Professor, Transformative Inquiry*  
AMRS, University of Chicago  
BA, University of California, Santa Cruz

**John Fox, CPT**

*Adjunct Associate Professor, Expressive Arts Therapy*  
CPT, National Association of Poetry Therapy  
BA, Bard College

**Rose Wognum Frances, MFA**

*Adjunct Professor, Women's Spirituality*  
MFA, University of Miami  
BFA, University of Georgia

**Perri L. Franskoviak, PhD**

*Adjunct Assistant Professor, Community Mental Health*  
PhD, California Institute of Integral Studies  
MA, University of Denver  
BA, University of Maryland

**Lois Friedlander, MA**

*Adjunct Associate Professor, Expressive Arts Therapy*  
MA, Professional School of Psychology  
BA, University of Kansas

**Deborah French Frisher, MPA, RDT**

*Adjunct Assistant Professor, Drama Therapy*  
MPA, Harvard University  
BA, Wake Forest University

**Larry Fritzlan, MA**

*Adjunct Assistant Professor, Integral Counseling Psychology*  
MA, California Institute of Integral Studies  
BA, Michigan State University

**Christian L. Frock, MA**

*Adjunct Assistant Professor, Creative Inquiry, Interdisciplinary Arts,  
Writing and Consciousness*  
MA, University of London  
BA, San Jose State University

**Daniel Fronczak, PsyD**

*Adjunct Assistant Professor, Community Mental Health*  
PsyD, California School of Professional Psychology  
MA, California School of Professional Psychology  
BS, Miami University

**Isabel Garcia-Gonzales, MFA**

*Adjunct Lecturer, Interdisciplinary Studies*  
MFA, Mills College  
BA, University of Wisconsin-Madison

**Alberto P. Garcia-Romeu**

*Adjunct Assistant Professor, Expressive Arts Therapy*  
MA, Institute of Transpersonal Psychology  
BA, Tulane University

**Stephen Glatt, MPA, MA, BA**

*Adjunct Assistant Professor, Counseling Psychology*  
MPA, Hayward State University  
MA, Antioch University  
BA, San Diego State University

**Ann Gleig, MA**

*Adjunct Associate Professor, East-West Psychology*  
PhD (cand.), Rice University  
MA, Lancaster University  
BA, Bristol University

**Steuart Gold, MA, MFA**

*Adjunct Assistant Professor, Somatic Psychology*  
MA, California Institute of Integral Studies  
MFA, University of Illinois  
BFA, Juilliard School

**Maria Gonzalez-Blue, MA**

*Adjunct Associate Professor, Expressive Arts Therapy*  
MA, Sonoma State University  
BA, Sonoma State University

**Judy Grahn, PhD**

*Adjunct Professor, Creative Inquiry, Interdisciplinary Arts,  
Writing and Consciousness*  
PhD, California Institute of Integral Studies  
BA, San Francisco State University

**Tricia Grame, PhD**

*Adjunct Assistant Professor, Women's Spirituality, Creative Inquiry,  
Interdisciplinary Arts, Writing and Consciousness*  
PhD, California Institute of Integral Studies  
MA, California Institute of Integral Studies  
BA, California State University, East Bay

**Leslie Gray, PhD**

*Adjunct Associate Professor, Integrative Health Studies*  
PhD, Catholic University  
MA, Catholic University  
BA, Reed College

**Robin Greenberg, MA, MFT**

*Adjunct Associate Professor, Somatic Psychology*  
MA, California Institute of Integral Studies  
MA, Mills College  
BA, University of California, Santa Barbara

**Susan Griffin, MA**

*Adjunct Distinguished Professor, Philosophy, Cosmology,  
and Consciousness*  
MA, San Francisco State University  
BA, San Francisco State University

**Stanislav Grof, MD, PhD**

*Adjunct Distinguished Professor, Philosophy, Cosmology,  
and Consciousness*  
MD, Charles University, Prague  
PhD, Czechoslovakian Academy of Sciences

**Anthony Guarnieri, PhD**

*Adjunct Associate Professor, Counseling Psychology,  
Somatic Psychology*  
PhD, Professional School of Psychology  
MS, Southern Connecticut State University  
BS, Southern Connecticut State University



**Loren Hadassah, MA**

*Adjunct Lecturer, Somatic Psychology*  
 MA, California Institute of Integral Studies  
 MA, Naropa University  
 BA, West Virginia University

**Linda Hammond, MA**

*Adjunct Associate Professor, Expressive Arts Therapy*  
 MA, California Institute of Integral Studies  
 MA, Goddard College  
 BA, University of Wisconsin

**Marisa Handler**

*Adjunct Assistant Professor, Creative Inquiry, Interdisciplinary Arts,  
 Writing and Consciousness*  
 MFA, University of Iowa  
 BA, University of California, Berkeley

**Barbara S. Harris, MA**

*Adjunct Lecturer, Integrative Health Studies*  
 MDiv, Pacific School of Religion  
 MA, California Institute of Integral Studies  
 MA, Northeast Missouri State University  
 BS, Florida State University

**Christopher Harrison, PhD**

*Adjunct Assistant Professor, Integral Counseling Psychology*  
 PhD, Institute for Transpersonal Psychology  
 MA, Institute for Transpersonal Psychology  
 BA, Le Moyne College

**Roger Harrison, PhD**

*Adjunct Professor, Transformative Inquiry*  
 PhD, University of California, Berkeley  
 BA, Dartmouth College

**Miri Hunter Haruach, PhD**

*Adjunct Assistant Professor, Women's Spirituality*  
 PhD, California Institute of Integral Studies  
 MA, University of New Mexico  
 BFA, University of Tampa

**Wendy Heffner, MS**

*Adjunct Assistant Professor, Integral Counseling Psychology*  
 MS, San Francisco State University  
 BA, Michigan State University

**Kirstin Henninger, MA**

*Adjunct Assistant Professor, Interdisciplinary Studies*  
 MA, Tufts University  
 BA, Stanford University

**Ayelet Hirshfeld, PhD**

*Adjunct Assistant Professor, Community Mental Health*  
 PhD, California School of Professional Psychology,  
 Alliant International University  
 MA, California School of Professional Psychology,  
 Alliant International University  
 BA, University of Tel Aviv

**Barbara Holifield, MSW, MFT**

*Adjunct Associate Professor, Somatic Psychology*  
 MSW, New York University  
 BA, Prescott College

**Sylvia Israel, MA, MFA, RDT, TEP**

*Adjunct Associate Professor, Drama Therapy*  
 MA, California Institute of Integral Studies  
 MA, San Francisco State University  
 BA, State University of New York, Buffalo

**Nancy Ivey, MA**

*Adjunct Assistant Professor, Women's Spirituality*  
 MA, California Institute of Integral Studies  
 BA, California State University, Bakersfield

**Karen Ann Jaenke, PhD**

*Adjunct Assistant Professor, East West Psychology*  
 PhD, California Institute of Integral Studies  
 MDiv, Princeton Theological Seminary  
 BA, Wake Forest University

**Cheryl Johnson, PhD**

*Adjunct Assistant Professor, Integral Counseling Psychology*  
 PhD, the Wright Institute  
 MS, Troy State University  
 BA, Northern Arizona University

**Kimmy Johnson, PhD**

*Adjunct Associate Professor, East-West Psychology*  
 PhD, California Institute of Integral Studies  
 BA, University of California, Berkeley

**Sarah Jolley, RN, MFT**

*Adjunct Assistant Professor, Integral Counseling Psychology,  
 Somatic Psychology*  
 MA, California Institute of Integral Counseling  
 BA, Sonoma State University  
 AS, Napa Valley College

**Jacob L. Kaminker, MA**

*Adjunct Assistant Professor, Expressive Arts Therapy*  
 PhD (cand.), Institute of Transpersonal Psychology  
 MA, Institute of Transpersonal Psychology  
 MA, Sonoma State University  
 BA, Rutgers College

**Irena Keller, PhD, MA**

*Adjunct Assistant Professor, Clinical Psychology*  
 PhD, University of California, Berkeley  
 MA, Haifa University  
 BA, Haifa University

**David Kennard, MA, MBA**

*Adjunct Distinguished Professor, Philosophy, Cosmology,  
 and Consciousness*  
 MBA, Indiana University  
 MA, Oxford University  
 BA, Oxford University

**Anne Key, PhD**

*Adjunct Assistant Professor, Women's Spirituality*  
 PhD, California Institute of Integral Studies  
 MA, Stephen F. Austin State University  
 BA, Stephen F. Austin State University

**Fazrad Khayam-Bashi, MD**

*Adjunct Associate Professor, Integrative Health Studies*  
 MD, St. Matthews University School of Medicine  
 BA, University of California, Berkeley



**George Kich, PhD**

*Adjunct Professor, Drama Therapy and Somatic Psychology*  
 PhD, The Wright Institute  
 BA, DePaul University

**Lisa Kimball, PhD**

*Adjunct Associate Professor, Transformative Inquiry*  
 PhD, the Catholic University of America  
 MS, Wheelock College  
 MAT, Wesleyan University  
 BA, Sarah Lawrence College

**Lynne Engels Kirchen, PhD**

*Adjunct Assistant Professor, Women's Spirituality*  
 PhD, Columbia University  
 MA, University of Michigan  
 BA, State University of New York at Albany

**Michael Klein, PhD**

*Adjunct Assistant Professor, Integral Counseling Psychology*  
 PhD, California Institute of Integral Studies  
 MS, University of Scranton  
 BGS, University of Michigan

**Deborah Koff-Chapin, BFA**

*Adjunct Associate Professor, Expressive Arts Therapy*  
 BFA, Cooper Union

**Jürgen Kremer, PhD**

*Adjunct Professor, East-West Psychology*  
 PhD, University of Hamburg  
 Dipl.-Psych., University of Hamburg

**Alan Kubler, PhD**

*Adjunct Associate Professor, Clinical Psychology,  
 Counseling Psychology*  
 PhD, Center for Psychological Studies  
 MA, John F. Kennedy University  
 BA, University of Reading, England

**Sanjay V. Kumar, PhD**

*Adjunct Assistant Professor, Asian and Comparative Studies*  
 PhD, California Institute of Integral Studies  
 MIA, Columbia University  
 BA, Northwestern University

**Sally LaMont, ND, Lac**

*Adjunct Assistant Professor, Integrative Health Studies*  
 LAc, Emperors College of Oriental Medicine  
 ND, National College of Naturopathic Medicine  
 BS, Kansas Newman College  
 BA, Wichita State University

**Keiko Lane, MA, MFT**

*Adjunct Lecturer, Somatic Psychology*  
 MA, California Institute of Integral Studies  
 BA, Reed College

**Kate Leahy, MA**

*Lecturer, Integrative Health Studies*  
 MA, Institute of Transpersonal Psychology  
 BA, Clark University

**Keiron LeGrice, PhD**

*Adjunct Assistant Professor, Philosophy, Cosmology,  
 and Consciousness*  
 PhD, California Institute of Integral Studies  
 MA, California Institute of Integral Studies  
 BA, University of Leeds

**Monique LeSarre, MA**

*Adjunct Lecturer, Interdisciplinary Studies*  
 PsyD (cand.), California Institute of Integral Studies  
 MA, California Institute of Integral Studies  
 BA, California Institute of Integral Studies

**Eva Leveton, MS, MFT**

*Adjunct Professor, Somatic Psychology*  
 MS, San Francisco State College  
 BA, Stanford University

**Ellen Levine, PhD**

*Adjunct Professor, Expressive Arts Therapy*  
 PhD, York University  
 MSW, York University  
 MA, New School for Social Research  
 BA, Wheaton College

**Stephen Levine, PhD**

*Adjunct Professor, Expressive Arts Therapy*  
 PhD, New School for Social Research  
 DSSc, New School for Social Research  
 BA, University of Pennsylvania

**Sasha Lilley, BA**

*Adjunct Assistant Professor, Anthropology and Social Change*  
 BA, University of California, Berkeley

**Genny Lim, MA**

*Adjunct Associate Professor, Creative Inquiry, Interdisciplinary Arts,  
 Writing and Consciousness*  
 MA, San Francisco State University  
 BA, San Francisco State University

**Janet Linder, PhD**

*Adjunct Assistant Professor, Integral Counseling Psychology*  
 PhD, the Sanville Institute  
 MSW, San Francisco State University  
 BA, Antioch College, Yellow Springs

**Megan Lipsett, MA**

*Adjunct Lecturer, Integrative Health Studies*  
 MA, California Institute for Integral Studies  
 BA, University of Boulder

**Jane Litman, MAHL**

*Adjunct Assistant Professor, Women's Spirituality*  
 MAHL, Reconstructionist Rabbinical College  
 MA, Hebrew Union College  
 BA, University of California, Berkeley

**Kathy Littles, PhD**

*Adjunct Associate Professor, Interdisciplinary Studies*  
 PhD, University of California, Davis  
 MA, San Francisco State University  
 BA, St. Mary's College

**Syntha Lorenz, MA, MFT, REAT**

*Adjunct Assistant Professor, Expressive Arts Therapy*  
MA, California Institute of Integral Studies  
BA, East Tennessee State University

**Kai Lundgren-Williams, PhD**

*Adjunct Associate Professor, Interdisciplinary Studies*  
PhD, Binghamton University  
MA, State University of New York, Binghamton  
BA, Oberlin College

**Brian Lukas, PhD**

*Adjunct Associate Professor*  
PhD, California School of Professional Psychology  
MA, Pepperdine University  
BA, San Francisco State University

**John Lundin, PsyD**

*Adjunct Assistant Professor, Clinical Psychology*  
PsyD, the Wright Institute  
BA, University of Michigan

**Mary Mackey, PhD**

*Adjunct Professor, Women's Spirituality*  
PhD, University of Michigan  
BA, Harvard University

**Joanna Macy, PhD**

*Adjunct Distinguished Professor, Philosophy, Cosmology,  
and Consciousness*  
PhD, Syracuse University  
BA, Wellesley College

**Tamas Makany, PhD**

*Adjunct Assistant Professor, Clinical Psychology*  
PhD, University of Southampton, UK  
MSc, University of Southampton, UK  
MA, University of Pecs, Hungary

**Bisola Marignay, MA**

*Adjunct Assistant Professor, Women's Spirituality*  
MA, California Institute of Integral Studies  
BA, Sarah Lawrence College

**Gordon McCarter, PhD**

*Adjunct Associate Professor, Integral Counseling Psychology*  
PhD, University of California, Berkeley  
BA, University of California, San Francisco

**Randy McCommons, MA, MFT, RDT-BCT**

*Adjunct Assistant Professor, Drama Therapy*  
MA, Professional School of Psychology, San Francisco  
BA, University of Texas at Austin

**Elizabeth McDonough, MA, MFT, RDT**

*Adjunct Assistant Professor, Drama Therapy*  
MA, California Institute of Integral Studies  
BFA, New York University

**Rebecca McGovern, MA, MFT**

*Adjunct Associate Professor, Somatic Psychology*  
MA, California Institute of Integral Studies  
MA, University of Illinois  
BA, University of Illinois

**Susan Coto McKenna, MS, PsyD, BC-DMT**

*Adjunct Associate Professor, Drama Therapy, Somatic Psychology*  
PsyD, California School of Professional Psychology  
MS, Hunter College  
BA, Immaculate Heart College

**Mytrae Meliana, MFT**

*Adjunct Assistant Professor, Women's Spirituality*  
MA, California Institute of Integral Studies  
MA, Ball State University  
MM, Ball State University  
BA, Wake Forest University

**Targol Mesbah, PhD**

*Adjunct Associate Professor, Interdisciplinary Studies,  
Anthropology and Social Change*  
PhD, University of California, Santa Cruz  
BA, University of California, Irvine

**Patricia Monaghan, PhD**

*Adjunct Associate Professor, Women's Spirituality*  
PhD, Union Institute  
MFA, University of Alaska  
MA, University of Minnesota  
BA, University of Minnesota

**Douglas Moorhead, MD**

*Adjunct Professor, Somatic Psychology*  
MD, Emory University  
BS, Furman University

**Jack Morin, PhD**

*Adjunct Professor, Counseling Psychology*  
PhD, Saybrook Institute  
MDiv, Chapman College  
BA, Wayne State University

**Amanda Morrison, MA**

*Adjunct Assistant Professor, Interdisciplinary Studies*  
MA, California Institute of Integral Studies  
BA, San Jose State University

**Marty Mulkey, MA**

*Adjunct Assistant Professor, Drama Therapy*  
MA, California Institute of Integral Studies  
BA, Northern Illinois University

**Jaime Nisenbaum, PhD, REAT**

*Adjunct Professor, Expressive Arts Therapy*  
PhD, Pacifica Graduate Institute  
MA, Sonoma State University  
MS, Escola Politecnica da Universidade de Sao Paulo, Brazil

**Debbie Joy Noguera, PhD**

*Adjunct Associate Professor, Transformative Inquiry*  
PhD, Barry University  
MSN, Barry University  
BSN, Barry University

**Naomi O'Keefe, PhD**

*Adjunct Associate Professor, Community Mental Health*  
PhD, California Institute of Integral Studies  
MA, Sonoma State University  
MA, University of Iowa  
BA, University of Iowa

**Rod O'Neal, PhD**

*Adjunct Assistant Professor, Philosophy, Cosmology, Consciousness*  
 PhD, California Institute of Integral Studies  
 MA, University of California, Berkeley  
 BA, Vassar College

**Helge Osterhold, PhD**

*Adjunct Assistant Professor, East-West Psychology*  
 PhD, California Institute of Integral Studies  
 MA, California Institute of Integral Studies  
 BA, Golden Gate University

**Gieve Patel, MA**

*Adjunct Assistant Professor, Integral Counseling Psychology*  
 MA, California Institute of Integral Studies  
 BA, Albright College

**F. David Peat, PhD**

*Adjunct Professor, Transformative Inquiry*  
 PhD, Liverpool University  
 MSc, Liverpool University  
 BSc, Liverpool University

**Dia Penning**

*Adjunct Assistant Professor, Creative Inquiry, Interdisciplinary Arts, Writing and Consciousness*  
 MA, Columbia College Chicago  
 BA, Kalamazoo College

**Gabrielle Pelicci, PhD**

*Adjunct Assistant Professor, Transformative Inquiry*  
 PhD, California Institute of Integral Studies  
 MA, Columbia University  
 BA, East Stroudsburg University

**Christine Pelosi, JD**

*Adjunct Associate Professor, Transformative Inquiry*  
 JD, University of California, Hastings College of the Law  
 BSFS, Georgetown University School of Foreign Service

**Delfina Piretti, MA, MFT**

*Adjunct Associate Professor, Expressive Arts Therapy*  
 MA, Antioch University  
 BA, State University of New York

**John Prendergast, PhD**

*Adjunct Associate Professor, Integral Counseling Psychology*  
 PhD, California Institute of Integral Studies  
 MA, California Institute of Integral Studies  
 BA, University of California, Santa Cruz

**Michael Raffanti, EdD, JD**

*Adjunct Associate Professor, Transformative Studies*  
 EdD, Fielding Graduate University  
 MIT, Evergreen State College  
 JD, Boston College Law School  
 BA, University of Portland

**Zachary Rapport, PhD**

*Adjunct Assistant Professor, Counseling Psychology*  
 PhD, Alliant International University  
 MA, San Francisco State University  
 MS, Nova Southeastern University  
 BA, Michigan State University

**Wendel A. Ray, PhD**

*Adjunct Professor, Transformative Inquiry*  
 PhD, Nova University  
 MSW, University of Southern Mississippi  
 BS, University of Southern Mississippi

**Sophia Reinders, PhD**

*Adjunct Associate Professor, East-West Psychology*  
 PhD, Saybrook Institute  
 MA, Antioch University

**Howard Rheingold**

*Adjunct Professor, Transformative Inquiry*  
 BA, Reed College

**Marguerite Rigoglioso, PhD**

*Adjunct Assistant Professor, Women's Spirituality*  
 PhD, California Institute of Integral Studies  
 MA, California Institute of Integral Studies  
 AB, Vassar College

**Raymond Riley**

*Adjunct Assistant Professor, Anthropology and Social Change*

**Rachel Rivers, DMin**

*Adjunct Associate Professor, Philosophy, Cosmology, and Consciousness*  
 DMin, Graduate Theological Foundation  
 MA, Beacon College  
 BA, Sonoma State University

**Robin Robertson, PhD**

*Adjunct Associate Professor, Transformative Studies*  
 PhD, International College  
 MS, University of Massachusetts Amherst, UWW  
 BA, University of Maryland  
 BS, University of Maryland

**Fred Rozendal, PhD**

*Adjunct Professor, Integral Counseling Psychology*  
 PhD, Georgia State University  
 MA, Georgia State University  
 AB, Calvin College

**Beverly Rubik, PhD**

*Adjunct Professor, Integrative Health Studies*  
 PhD, University of California, Berkeley  
 BS, Illinois Institute of Technology

**Sheila Rubin, MA, MFT, RDT-BCT**

*Adjunct Assistant Professor, Drama Therapy*  
 MA, California Institute of Integral Studies  
 BA, Maryhurst College

**Victoria Rue, PhD**

*Adjunct Associate Professor, Women's Spirituality*  
 PhD, Graduate Theological Union  
 MDiv, Union Theological Seminary  
 BA, University of Southern California

**Charlotte Saenz, MA, MFA**

*Adjunct Associate Professor, Interdisciplinary Studies*  
 MFA, School of the Art Institute of Chicago  
 EdM, Harvard University  
 BA, Yale University

**Sara Salazar, MA**

*Adjunct Assistant Professor, Interdisciplinary Studies*  
 MA, California Institute of Integral Studies  
 BA, Saint Mary's College–Notre Dame

**Peggy Reeves Sanday, PhD**

*Adjunct Professor, Women's Spirituality*  
 PhD, University of Pittsburgh  
 BS, Columbia University

**Gwen Sanders, MFT**

*Adjunct Assistant Professor, Expressive Arts Therapy*  
 MFT, College of Notre Dame  
 BA, California College of Arts and Crafts

**Jennifer Selig, PhD**

*Adjunct Associate Professor, Philosophy, Cosmology, and Consciousness*  
 PhD, Pacifica Graduate Institute  
 MA, California State University, Sacramento  
 BA, University of California, Davis

**Linda Shepherd, PhD**

*Adjunct Associate Professor, Transformative Inquiry*  
 PhD, Pennsylvania State University  
 BA, Millersville University

**Miriam "Starhawk" Simos, MA**

*Adjunct Professor, Women's Spirituality*  
 MA, Antioch West  
 BA, University of California, Los Angeles

**Kundan Singh, PhD**

*Adjunct Assistant Professor, Transformative Inquiry*  
 PhD, California Institute of Integral Studies  
 MA, University of Delhi  
 BSc, University of Delhi

**Philip Slater, PhD**

*Adjunct Distinguished Professor, Transformative Inquiry*  
 PhD, Harvard University

**Malidoma Some, PhD**

*Adjunct Professor, East-West Psychology*  
 PhD, Brandeis University  
 DEA, Sorbonne, University of Paris  
 MA, University of Ouagadougou

**Jo Sopko, MFT**

*Adjunct Associate Professor, Expressive Arts Therapy*  
 MA, California Institute of Integral Studies  
 BA, University of Massachusetts

**Matthew Spalding, PsyD, EdM**

*Adjunct Assistant Professor, Counseling Psychology*  
 PsyD, California Institute of Integral Studies  
 EdM, Harvard University Graduate School of Education  
 BA, Georgetown University

**Tamara Lea Spira, PhD**

*Adjunct Assistant Professor, Anthropology and Social Change*  
 PhD, University of California, Santa Cruz  
 MA, University of California, Santa Cruz  
 BA, Oberlin College

**Kathren M. Stevenson, PhD**

*Adjunct Associate Professor, Philosophy, Cosmology, and Consciousness*  
 PhD, University of California, Davis  
 BA, University of Texas at Austin

**John S. Stone, PhD**

*Adjunct Professor, Community Mental Health*  
 PhD, California Institute of Integral Studies  
 MS, North Texas State University

**Alessandra Strada, PhD**

*Adjunct Associate Professor, East-West Psychology*  
 PhD, Alliant University  
 PhD, California Institute of Integral Studies

**Nina Strongylou, MA**

*Adjunct Assistant Professor, Drama Therapy*  
 MA, Antioch College  
 BA, Muhlenberg College

**Simon Tan, PhD**

*Adjunct Associate Professor, Clinical Psychology*  
 PhD, Ferkauf Graduate School, Yeshiva University  
 MA, Ferkauf Graduate School, Yeshiva University  
 BA, Dartmouth College

**Priscilla Taylor, PhD, MFT**

*Adjunct Professor, Integral Counseling Psychology*  
 PhD, Pacifica Graduate Institute  
 MA, Phillips Graduate Institute  
 BA, University of California, Berkeley

**Luisah Teish, PhD**

*Adjunct Professor, Women's Spirituality*  
 PhD, honoris causa, Open International University  
 Initiated Yoruba Priestess, Nigeria

**Rylan J. Testa, PhD**

*Adjunct Assistant Professor, Interdisciplinary Studies*  
 PhD, Temple University  
 MA, Temple University  
 BA, Tufts University

**Camille "Afia Walking Tree" Thomas, MEd**

*Adjunct Assistant Professor, Women's Spirituality*  
 MEd, Bank Street College of Education  
 BA, Vassar College

**Michael Thompson, PhD**

*Adjunct Professor, Clinical Psychology*  
 PhD, the Wright Institute  
 MA, Antioch University, London

**John W. Travis, MD, MPH**

*Adjunct Assistant Professor, Integrative Health Studies*  
 MD, Tufts University  
 MPH, Johns Hopkins University  
 BA, the College of Wooster

**Todd Troutman, PsyD**

*Adjunct Assistant Professor, Community Mental Health*  
 PsyD, Argosy University  
 MA, Argosy University  
 BA, San Francisco State University

**Heather C. Turey, MA**

*Adjunct Assistant Professor, Integral Counseling Psychology*  
MA, John F. Kennedy University  
BA, Antioch College

**Elizabeth Ursic, PhD**

*Adjunct Associate Professor, Women's Spirituality*  
PhD, Arizona State University  
MDiv, Yale University  
MBA/MA, University of Pennsylvania  
BA/BS, University of Pennsylvania

**Karen N. Villanueva, MA**

*Adjunct Assistant Professor, Women's Spirituality*  
MA, Holy Names University  
MA, George Washington University  
BA, University of Michigan

**Deirdre Visser, MFA**

*Adjunct Assistant Professor, Creative Inquiry, Interdisciplinary Arts,  
Writing and Consciousness*  
MFA, University of California, Irvine  
BA, Mills College

**Russ Volckmann, PhD**

*Adjunct Faculty, Transformative Leadership*  
PhD, University of California, Berkeley  
MA, University of California, Berkeley  
BA, Monmouth College

**Armand Volkas, MA**

*Adjunct Associate Professor, Drama Therapy, Expressive Arts Therapy*  
MA, Antioch University  
MFA, University of California, Los Angeles  
BA, California State University, Pomona

**Amina Wadud, PhD**

*Adjunct Associate Professor, Women's Spirituality*  
PhD, University of Michigan  
MA, University of Michigan  
BS, University of Pennsylvania

**Nicolas Walker, MA**

*Adjunct Lecturer, Interdisciplinary Studies*  
MA, California Institute of Integral Studies  
BA, California Institute of Integral Studies

**Allyson Washburn, PhD**

*Adjunct Associate Professor, Integrative Health Studies,  
Transformative Leadership*  
PhD, Johns Hopkins University  
MA, Johns Hopkins University  
MSEd, University of Southern Maine  
AB, Hood College

**Taquelia Washington, LCSW, PPSC**

*Adjunct Assistant Professor, Integral Counseling Psychology*  
MSW, San Jose State University  
BA, University of California, Davis

**Sara Webb, BA, CMT**

*Adjunct Professor, Women's Spirituality*  
BA, University of California, Berkeley

**Phil Weglarz, MFT, REAT**

*Adjunct Assistant Professor, Expressive Arts Therapy*  
MA, California Institute of Integral Studies  
BA, University of Colorado

**Kerri Welch, PhD**

*Adjunct Assistant Professor, Philosophy, Cosmology,  
and Consciousness*  
PhD, California Institute of Integral Studies  
MA, California Institute of Integral Studies  
BA, Austin College

**Colleen Wimmer, MA**

*Adjunct Lecturer, Interdisciplinary Studies*  
MA, California Institute of Integral Studies  
MA, University of Utah  
BA, University of Utah

**Sue Ellen Wise, MFT**

*Adjunct Professor, Integral Counseling Psychology*  
MA, John F. Kennedy University  
MA, Michigan State University  
BS, Western Michigan University

**Ahria Wolf, MA**

*Adjunct Assistant Professor, Integral Counseling Psychology*  
MA, Sonoma State University  
BS, University of Buffalo

**Kathy Anne Woodruff, MA**

*Adjunct Lecturer, Philosophy, Cosmology, and Consciousness*  
MA, California Institute of Integral Studies  
BA, University of California, Berkeley

**Deborah Yarock, MA, MFT**

*Adjunct Assistant Professor, Community Mental Health*  
MA, California Institute of Integral Studies  
BA, Antioch University

**Eddie, Yuen, MA**

*Adjunct Assistant Professor, Anthropology and Social Change*  
MA, University of California, Santa Cruz  
BA, University of California, Berkeley

**Nicolle Zapien, MA**

*Adjunct Assistant Professor, Counseling Psychology*  
MA, Professional School of Psychology  
EdM, Harvard University  
BA, University of Oregon

**Saul Zelan, MD**

*Adjunct Associate Professor, Community Mental Health*  
MD, Loyola University Chicago  
BA, Carleton College

**Zara Zimbardo, MA**

*Adjunct Assistant, Interdisciplinary Studies*  
MA, California Institute of Integral Studies  
BA, University of California, Berkeley



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*Program Chair*  
[mjordan@ciis.edu](mailto:mjordan@ciis.edu)

Katy Leahy. .... 415.575.6199  
*Program Coordinator*  
[k Leahy@ciis.edu](mailto:k Leahy@ciis.edu)

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*Concentration Chair*  
[rmcdermott@ciis.edu](mailto:rmcdermott@ciis.edu)

Aaron Weiss .....415.575.6270  
*Program Coordinator*  
[aweiss@ciis.edu](mailto:aweiss@ciis.edu)

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*Director*  
[meng@ciis.edu](mailto:meng@ciis.edu)

Ellen Durst. ....415.575.6298  
*Program Manager*  
[edurst@ciis.edu](mailto:edurst@ciis.edu)

**SOMATIC PSYCHOLOGY PROGRAM**

Meg Jordan ..... 415.575.6197  
*Department Chair*  
[mjordan@ciis.edu](mailto:mjordan@ciis.edu)

Mary Fonte .....415.575.6235  
*Program Coordinator*  
[mfonte@ciis.edu](mailto:mfonte@ciis.edu)

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Kathy Littles .....415.575.6288  
*Program Director*  
[klittles@ciis.edu](mailto:klittles@ciis.edu)

Martha Brumbaugh ..... 415.575.6173  
*Department Coordinator*  
[mbrumbaugh@ciis.edu](mailto:mbrumbaugh@ciis.edu)

**WOMEN'S SPIRITUALITY PROGRAM**

Alka Arora ..... 415.575.6255  
*Concentration Chair*  
[arazak@ciis.edu](mailto:arazak@ciis.edu)

Marisa Manriquez.....415.575.6255  
*Program Coordinator*  
[mmanriquez@ciis.edu](mailto:mmanriquez@ciis.edu)

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*Department Chair*  
[cshearer@ciis.edu](mailto:cshearer@ciis.edu)

Theresa Newman .....415.575.6264  
*Department Coordinator*  
[tnewman@ciis.edu](mailto:tnewman@ciis.edu)

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## Administrative Offices

### OFFICE OF PRESIDENT

Joseph L. Subbiondo ..... 415.575.6105  
*President*  
[jsubbiondo@ciis.edu](mailto:jsubbiondo@ciis.edu)

### DEPARTMENT OF ACADEMIC AFFAIRS

Judie Wexler, PhD ..... 415.575.6124  
*Academic Vice President and Dean of Faculty*  
[jwexler@ciis.edu](mailto:jwexler@ciis.edu)

Chip B. Goldstein, EdD ..... 415.575.6259  
*Dean of Academic Planning and Administration*  
[cgoldstein@ciis.edu](mailto:cgoldstein@ciis.edu)

Lael Fon ..... 415.575.6233  
*Institutional Research Analyst*  
[lfon@ciis.edu](mailto:lfon@ciis.edu)

Sarah Loomis ..... 415.575.6104  
*Executive Assistant to the AVP*  
[sloomis@ciis.edu](mailto:sloomis@ciis.edu)

Anne Teich ..... 415.575.6136  
*Academic Affairs Projects Manager*  
[anneteich@ciis.edu](mailto:anneteich@ciis.edu)

Rebecca McGovern ..... 415.575.6117  
*Director, MCP Field Placement and Clinic Sites*  
[rmcgovern@ciis.edu](mailto:rmcgovern@ciis.edu)

March Hajre-Chapman ..... 415.575.6111  
*Educational Tech. Specialist*  
[mhajre-chapman@ciis.edu](mailto:mhajre-chapman@ciis.edu)

### ADMISSIONS OFFICE

Mike Griffin ..... 415.575.6156  
*Dean of Admissions and Financial Aid*  
[mgriffin@ciis.edu](mailto:mgriffin@ciis.edu)

Shawna Holbrook ..... 415.575.6153  
*Associate Director*  
[sholbrook@ciis.edu](mailto:sholbrook@ciis.edu)

David Townes ..... 415.575.6152  
*Senior Counselor*  
[dtownes@ciis.edu](mailto:dtownes@ciis.edu)

Jana Krezo ..... 415.575.6246  
*Admissions Counselor*  
[jkrezo@ciis.edu](mailto:jkrezo@ciis.edu)

TBA ..... 415.575.6155  
*Admissions Counselor*

Andrea Carter ..... 415.575.6151  
*Admissions Project Coordinator*  
[acarter@ciis.edu](mailto:acarter@ciis.edu)

TBA ..... 415.575.6154  
*Admissions Office Coordinator*  
[\\_\\_\\_\\_\\_@ciis.edu](mailto:_____@ciis.edu)

### ADVANCEMENT AND DEVELOPMENT

Dorotea Reyna ..... 415.575.6135  
*Director of Development*  
[dreyna@ciis.edu](mailto:dreyna@ciis.edu)

Jessie Christine Johnston ..... 415.575.6279  
*Development Associate*  
[jjohnston@ciis.edu](mailto:jjohnston@ciis.edu)

Rachel Valenzuela-Ours ..... 415.575.6242  
*Senior Grants Writer*  
[rours@ciis.edu](mailto:rours@ciis.edu)

Deirdre Visser ..... 415.575.6242  
*Arts Curator*  
[dvisser@ciis.edu](mailto:dvisser@ciis.edu)

Charles Wilmoth ..... 415.575.6269  
*Associate Director of Development*  
[cwilmoth@ciis.edu](mailto:cwilmoth@ciis.edu)

### ALUMNI OFFICE

Richard Buggs ..... 415.575.6116  
*Dean of Alumni and Director of Travel Studies*  
[rbuggs@ciis.edu](mailto:rbuggs@ciis.edu)

Cynthia Mitchell ..... 415.575.6278  
*Alumni Associate*  
[cmitchell@ciis.edu](mailto:cmitchell@ciis.edu)

### BOOKSTORE

Steven Swanson ..... 415.575.6178  
*Director*  
[sswanson@ciis.edu](mailto:sswanson@ciis.edu)

### CAFÉ

Steven Swanson ..... 415.575.6178  
*Director*  
[sswanson@ciis.edu](mailto:sswanson@ciis.edu)

Siobhan McCleary ..... 415.575.6177  
*Manager*  
[smccleary@ciis.edu](mailto:smccleary@ciis.edu)

### CENTER FOR WRITING AND SCHOLARSHIP

Katherine Lee ..... 415.575.3495  
*Director*  
[klee@ciis.edu](mailto:klee@ciis.edu)

Matthew Bronson ..... 415.575.6170  
*Faculty-in-Residence*  
[mbronson@ciis.edu](mailto:mbronson@ciis.edu)

## COMMUNICATIONS OFFICE

James David Martin ..... 415-575.6165  
*Director*  
[jmartin@ciis.edu](mailto:jmartin@ciis.edu)

TBA ..... 415-575.6166  
*Website Coordinator*  
.....@ciis.edu

Neil Freese ..... 415-575.6168  
*Web Content Manager*  
[nfreese@ciis.edu](mailto:nfreese@ciis.edu)

Zack Rogow ..... 415-575.6248  
*Senior Editor*  
[zrogow@ciis.edu](mailto:zrogow@ciis.edu)

Lisa Zamarin ..... 415-575.6169  
*Creative Services Manager*  
[lzamarin@ciis.edu](mailto:lzamarin@ciis.edu)

## COUNSELING CENTERS

Center for Somatic Psychotherapy ..... 415.217.8895  
220 Montgomery Street, Suite 600  
*Steuart Gold, Clinic Director*  
*Peter Wright, Clinic Manager*  
*Rosemary Rossi, Clinic Coordinator*

Clinic Without Walls ..... 415-575.6276  
Administrative Offices  
1453 Mission Street  
San Francisco, CA 94103  
*Eleanor Ruckman, Director*

Church Street Counseling Center. .... 415.648.2644  
1782 Church Street  
*Gieve Patel, Clinic Director*  
*Deborah Stone, Clinic Manager*

Golden Gate Counseling Center. .... 415-561.0230  
507 Polk Street, Suite 400  
*Jessica Wallace, Clinic Director*  
*Therese Bogan, Clinic Manager*

Pierce Street Counseling Center ..... 415-776.3109  
2140 Pierce Street  
*Dan Gottsegen, Clinic Director*  
*Susan Weiss, Clinic Manager*

Psychological Services Center. .... 415-575.6200  
1390 Market Street  
*Lani Chow, PsyD, Clinic Director*  
*Tori Branch, Clinic Manager*

## DEAN OF STUDENTS OFFICE

Shirley Strong. .... 415-575.6171  
*Dean*  
[sstrong@ciis.edu](mailto:sstrong@ciis.edu)

Irina Contreras ..... 415-575.6250  
*Mental Health Services Act Outreach Coordinator*  
[icontreras@ciis.edu](mailto:icontreras@ciis.edu)

Margie Lam ..... 415-575.6118  
*Career Development Coordinator*  
[mlam@ciis.edu](mailto:mlam@ciis.edu)

Monique LeSarre, MA. .... 415-575.6133  
*Mental Health Services Act Project Manager*  
[mlesarre@ciis.edu](mailto:mlesarre@ciis.edu)

Jody O'Connor. .... 415-575.6157  
*International Student Advisor*  
[joconnor@ciis.edu](mailto:joconnor@ciis.edu)

Lauren Selfridge. .... 415-575.3481  
*Student Affairs Coordinator*  
[lsselfridge@ciis.edu](mailto:lsselfridge@ciis.edu)

## FINANCE OFFICE

Parminder Bajaj ..... 415-575.6167  
*Vice President of Finance and Administration*  
[pbajaj@ciis.edu](mailto:pbajaj@ciis.edu)

Sandra Doyle ..... 415-575.6132  
*Business Office Assistant*  
[sdoyle@ciis.edu](mailto:sdoyle@ciis.edu)

Renato Hortinela. .... 415-575.6202  
*Staff Accountant*  
[rhortinela@ciis.edu](mailto:rhortinela@ciis.edu)

Lilya Reyzelman ..... 415-575.6131  
*Business Office Manager*  
[lreyzelman@ciis.edu](mailto:lreyzelman@ciis.edu)

Marina Shevyakova ..... 415-575.6107  
*Controller*  
[mshevyakova@ciis.edu](mailto:mshevyakova@ciis.edu)

TBA ..... 415-575.6112  
*General Accountant*

Marilou Collin ..... 415-575.6247  
*Accounting Coordinator*  
[mcollin@ciis.edu](mailto:mcollin@ciis.edu)

## FINANCIAL AID OFFICE

Marisol Nealon ..... 415-575.6120  
*Director*  
[mnealon@ciis.edu](mailto:mnealon@ciis.edu)

Leslie Chin ..... 415-575.6121  
*Financial Aid Analyst*  
[lchin@ciis.edu](mailto:lchin@ciis.edu)

Ted Moy. .... 415-575.6108  
*Financial Aid Analyst*  
[tmoy@ciis.edu](mailto:tmoy@ciis.edu)

Catherine Chafey ..... 415-575.6138  
*Financial Aid Counselor*  
[cchafey@ciis.edu](mailto:cchafey@ciis.edu)

Sean MacCracken. .... 415-575.3483  
*Financial Aid Counselor*  
[smaccracken@ciis.edu](mailto:smaccracken@ciis.edu)

## **HUMAN RESEARCH REVIEW COMMITTEE**

Emi Kojima ..... 415-575.6114  
*HRRC Coordinator*  
[ekojima@ciis.edu](mailto:ekojima@ciis.edu)

## **HUMAN RESOURCES OFFICE**

Michelle Coleman ..... 415-575.6160  
*Director*  
[mcoleman@ciis.edu](mailto:mcoleman@ciis.edu)

Ethan Clairville ..... 415-575.6162  
*Benefits Manager*  
[eclairville@ciis.edu](mailto:eclairville@ciis.edu)

Gwen Cornwell ..... 415-575.6161  
*HR Manager*  
[gcornwell@ciis.edu](mailto:gcornwell@ciis.edu)

## **INFORMATION TECHNOLOGY SYSTEMS OFFICE**

Janet Cragin ..... 415-575.6143  
*Director*  
[jcraigin@ciis.edu](mailto:jcraigin@ciis.edu)

TBA ..... 415-575.6144  
*Help Desk Manager*  
[\\_\\_\\_\\_\\_@ciis.edu](mailto:_____@ciis.edu)

Francia Friendlich ..... 415-575.6147  
*Database Manager*  
[ffriendlich@ciis.edu](mailto:ffriendlich@ciis.edu)

Richard Glintenkamp ..... 415-575.6141  
*Network Administrator*  
[rglintenkamp@ciis.edu](mailto:rglintenkamp@ciis.edu)

Brian Shira ..... 415-575.6110  
*Multimedia Specialist*  
[bshira@ciis.edu](mailto:bshira@ciis.edu)

TBA ..... 415-575.6145  
*Technical Support Analyst*

Martin Wittshirk ..... 415-575.6142  
*Network and Systems Administrator*  
[mwittshirk@ciis.edu](mailto:mwittshirk@ciis.edu)

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*Director*  
[ldyckman@ciis.edu](mailto:ldyckman@ciis.edu)

Marion Severy ..... 415-575.6183  
*Public Services/Reference Librarian*  
[msevery@ciis.edu](mailto:msevery@ciis.edu)

Kelly Sundin ..... 415-575.6187  
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*Reference Librarian*  
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TBA ..... 415-575.6193  
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Antonia Ruiz-Koffman ..... 415-575.6185  
*Catalog & Technical Services Coordinator*  
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*Archives Coordinator*  
[bshirazi@ciis.edu](mailto:bshirazi@ciis.edu)

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Becky McGovern ..... 415-575.6117  
*Director*  
[bmcgovern@ciis.edu](mailto:bmcgovern@ciis.edu)

Ursula Rochester ..... 415-575.6207  
*Field Placement Coordinator*  
[urochester@ciis.edu](mailto:urochester@ciis.edu)

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Jonathan Mills ..... 415-575.6283  
*Director*  
[jmills@ciis.edu](mailto:jmills@ciis.edu)

Michael Aho ..... 415-575.6263  
*Operations Manager*  
[maho@ciis.edu](mailto:maho@ciis.edu)

Shauna Barbera ..... 415-575.6100  
*Receptionist*  
[sbarbera@ciis.edu](mailto:sbarbera@ciis.edu)

Joe Fitzsimmons ..... 415-575.6149  
*Facilities Manager*  
[jfitzsimmons@ciis.edu](mailto:jfitzsimmons@ciis.edu)

Audrey Luke ..... 415-575.6159  
*Facilities Associate*  
[aluke@ciis.edu](mailto:aluke@ciis.edu)

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Karim Baer ..... 415-575.6176  
*Director*  
[kbaer@ciis.edu](mailto:kbaer@ciis.edu)

Elouise Burrell ..... 415-575.6113  
*Programs Manager*  
[eburrell@ciis.edu](mailto:eburrell@ciis.edu)

Clara Lindstrom ..... 415-575.6190  
*Associate Coordinator*  
[clindstrom@ciis.edu](mailto:clindstrom@ciis.edu)

Dustin N. Smith ..... 415-575.6106  
*Events Coordinator*  
[dsmith@ciis.edu](mailto:dsmith@ciis.edu)

## **REGISTRAR'S OFFICE**

Dan Gurler ..... 415-575.6125  
*Registrar*  
[dgurler@ciis.edu](mailto:dgurler@ciis.edu)



Emma Dunne . . . . .415-575.6128  
Enrollment Systems Analyst  
[edunne@ciis.edu](mailto:edunne@ciis.edu)

Surleen Kaur . . . . .415-575.6126  
Registrar Coordinator  
[skaur@ciis.edu](mailto:skaur@ciis.edu)

Lisa Sowunmi . . . . .415-575.6127  
Assistant Registrar  
[lsowunmi@ciis.edu](mailto:lsowunmi@ciis.edu)

#### TRAVEL PROGRAM

Richard Buggs . . . . .415-575.6116  
Director  
[rbuggs@ciis.edu](mailto:rbuggs@ciis.edu)

### Academic Offices

#### ANTHROPOLOGY AND SOCIAL CHANGE DEPARTMENT

Andrej Grubačić . . . . .415-575.6275  
Department Chair  
[agrubacic@ciis.edu](mailto:agrubacic@ciis.edu)

Annie L. Paradise . . . . .415-575.6249  
Program Coordinator  
[aparadise@ciis.edu](mailto:aparadise@ciis.edu)

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James Ryan . . . . .415-575.6266  
Concentration Chair  
[jryan@ciis.edu](mailto:jryan@ciis.edu)

Collin Eyre . . . . .415-575.6265  
Program Coordinator  
[ceyre@ciis.edu](mailto:ceyre@ciis.edu)

#### CLINICAL PSYCHOLOGY DEPARTMENT

Bryant Welch . . . . .415-575.6206  
Department Chair  
[bwelch@ciis.edu](mailto:bwelch@ciis.edu)

Mera Attis . . . . .415-575.6218  
Director of Clinical Training  
[matlis@ciis.edu](mailto:matlis@ciis.edu)

Karen Twelves . . . . .415-575.6210  
Department Coordinator  
[ktwelves@ciis.edu](mailto:ktwelves@ciis.edu)

Trevor Evans-Young . . . . .415-575.6214  
Training Coordinator  
[teyoung@ciis.edu](mailto:teyoung@ciis.edu)

Monica Munjal . . . . .415-575.6213  
Program Manager  
[mmunjal@ciis.edu](mailto:mmunjal@ciis.edu)

#### COMMUNITY MENTAL HEALTH

Steven Tierney . . . . .415-575.6208  
Program Chair  
[stierney@ciis.edu](mailto:stierney@ciis.edu)

Monique LeSarre . . . . .415-575.6133  
Manager  
MHSA Student Support Services Project  
[mlesarre@ciis.edu](mailto:mlesarre@ciis.edu)

Sekayi Edwards . . . . .415-575.6169  
Program Coordinator  
[sedwards@ciis.edu](mailto:sedwards@ciis.edu)

Rodrigo Caldera . . . . .415-575.6209  
MCP Coordinator  
[rcaldera@ciis.edu](mailto:rcaldera@ciis.edu)

#### DRAMA THERAPY PROGRAM

Rene Emunah . . . . .415-575.6231  
Program Chair  
[remunah@ciis.edu](mailto:remunah@ciis.edu)

Jeff Aitken . . . . .415-575.6230  
Program Coordinator  
[jaitken@ciis.edu](mailto:jaitken@ciis.edu)

#### EAST-WEST PSYCHOLOGY DEPARTMENT

Jorge Ferrer . . . . .415-575.6262  
Department Chair  
[jferrer@ciis.edu](mailto:jferrer@ciis.edu)

Ishtar Issacantos-Kramer . . . . .415-575.6189  
Department Coordinator  
[ikramer@ciis.edu](mailto:ikramer@ciis.edu)

#### EXPRESSIVE ARTS THERAPY PROGRAM

Shoshana Simons . . . . .415-575.6109  
Program Chair  
[ssimons@ciis.edu](mailto:ssimons@ciis.edu)

Kasey Petteys . . . . .415-575.6224  
Practicum Site Coordinator  
[slorenz@ciis.edu](mailto:slorenz@ciis.edu)

Raina Shah . . . . .415-575.6290  
Program Coordinator  
[rshah@ciis.edu](mailto:rshah@ciis.edu)

Becky Tinsley . . . . .415-575.6133  
Administrative Adjunct  
[btinsley@ciis.edu](mailto:btinsley@ciis.edu)

#### INTEGRAL COUNSELING PSYCHOLOGY PROGRAM

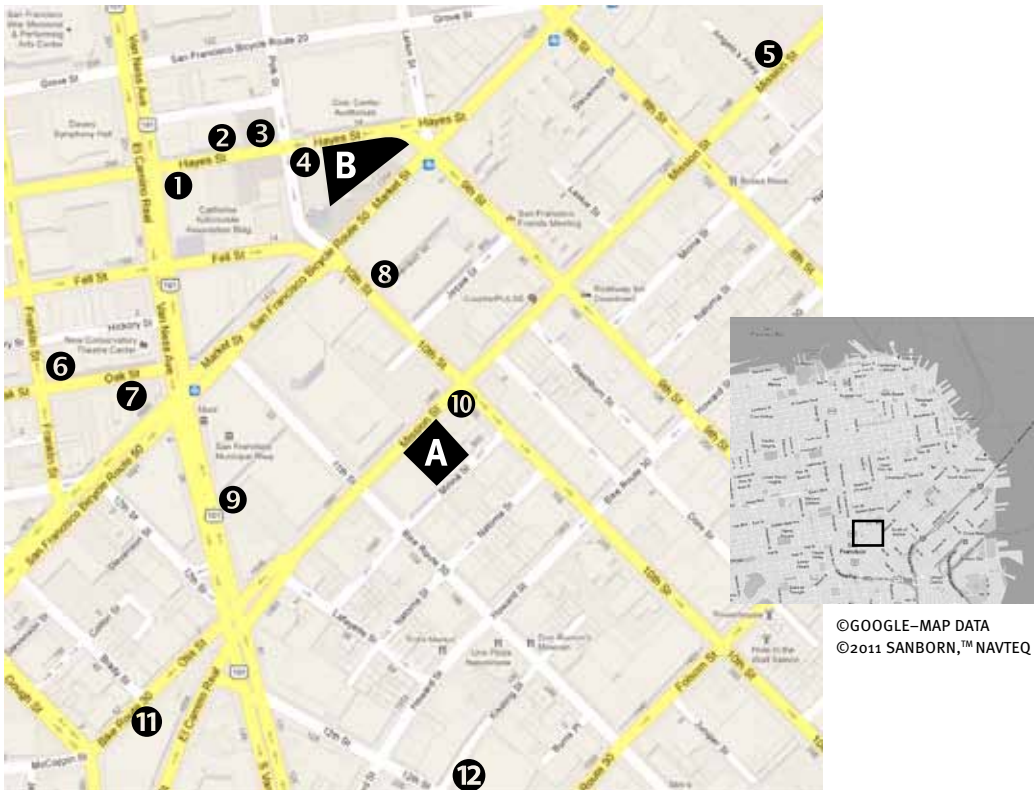
Barbara Morrill . . . . .415-575.3480  
Program Chair  
[bmorrill@ciis.edu](mailto:bmorrill@ciis.edu)

Nathan Lupo . . . . .415-575.6225  
Program Coordinator  
[nlupo@ciis.edu](mailto:nlupo@ciis.edu)

Sparlha Swaby . . . . .415-575.6130  
Weekend Program Coordinator  
[sswaby@ciis.edu](mailto:sswaby@ciis.edu)

Daniela Koenig  
Advising and Supervision Coordinator  
[dkoenig@ciis.edu](mailto:dkoenig@ciis.edu)

# Site Locations



## Sites

<b>A Main Campus</b> 1453 Mission St.	<b>B Fox Plaza Site*</b> 1390 Market St., Ste. 111
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*\*Entry requires code available from Registrar's Office or greeters in lobby or 4th floor of Main Campus.*

## Public Transportation

<b>MUNI Light Rail</b> Disembark at Van Ness Station Route info: <a href="http://transit.511.org">http://transit.511.org</a>	<b>MUNI Bus</b> • 14 Mission: Disembark at 11 <sup>th</sup> St. • 47 Van Ness: Disembark at Mission St. Route info: <a href="http://transit.511.org">http://transit.511.org</a>	<b>Bay Area Rapid Transit (BART)</b> Disembark at Civic Center Station Route info: <a href="http://www.bart.gov">www.bart.gov</a>
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## Driving Directions

<b>From Golden Gate Bridge</b> 1. Left onto Lombard St. 2. Right onto Van Ness Ave. 3. Left on Fell St. 4. Right at 10 <sup>th</sup> St. 5. Right at Mission St.	<b>From Bay Bridge</b> 1. Exit onto Central Fwy/US-101 N to Mission St. 2. Exit 434A onto Mission St./US-101 N to Golden Gate Bridge. 3. Slight right onto Mission St.	<b>From Peninsula</b> 1. Take US-101 N. 2. Exit 434A onto Mission St./US-101 N to Golden Gate Bridge. 3. Slight right at Mission St. 4. Right at 10 <sup>th</sup> St.
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## Parking

*Parking on the streets nearest our buildings is metered and is restricted during certain hours, such as between 7:00–9:00AM and 4:00–6:00PM. Be sure to check street signs. Retrieving a towed car costs a minimum of \$392.75. Below are nearby public parking lots and garages and the streets of their entrances:*

<b>❶</b> Ace Parking Van Ness	<b>❷</b> Ace Parking Hayes	<b>❸</b> Swift Parking Hayes	<b>❹</b> City Park Fox Plaza Hayes	<b>❺</b> 1160 Mission Mission	<b>❻</b> California Parking Franklin
<b>❼</b> America West Parking Oak	<b>❽</b> Market Square Parking 10 <sup>th</sup>	<b>❾</b> City Park S. Van Ness	<b>❿</b> MB Park Mission or 10 <sup>th</sup>	<b>⓫</b> 1660 Mission Otis	<b>⓬</b> 12th & Kissling 12 <sup>th</sup>